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THE LIVES AND TIMES OF THE POPES

THE LIVES AND TIMES OF THE POPES

INCLUDING THE COMPLETE GALLERY OF THE PORTRAITS OF THE PONTIFFS

REPRODUCED FROM
"EFFIGIES PONTIFICUM ROMANORUM
DOMINICI BASAE"

BEING A SERIES OF VOLUMES GIVING THE HISTORY
OF THE WORLD DURING THE CHRISTIAN ERA

RETRANSLATED, REVISED, AND WRITTEN UP TO DATE FROM
LES VIES DES PAPES

BY

THE CHEVALIER ARTAUD DE MONTOR

IN TEN VOLUMES

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æneis tabulis incisæ,
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ces breuis elucidatio ex diuer-
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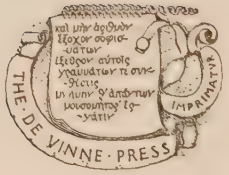

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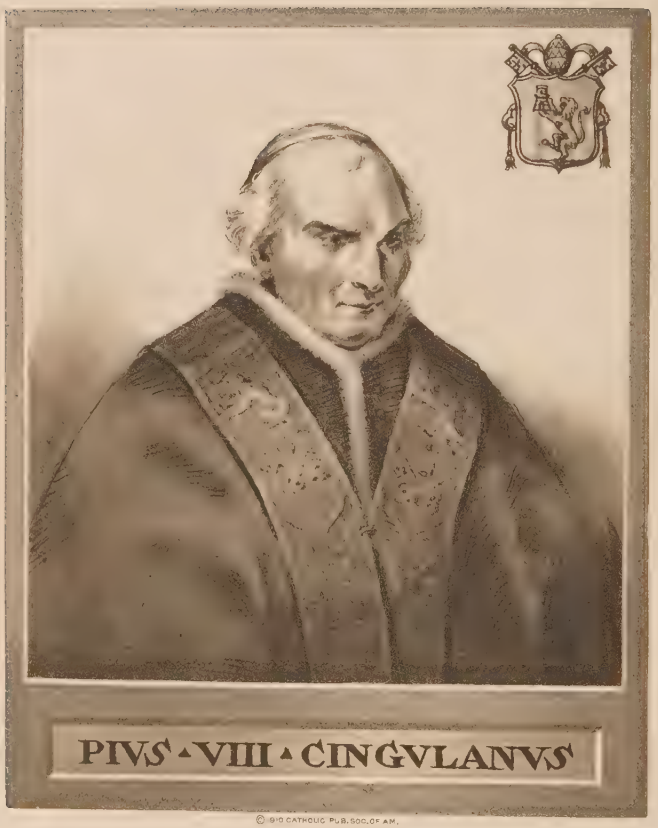

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THE LIVES AND TIMES OF THE POPES

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PIUS VIII—A.D. 1829

AFTER the death of Leo XII, on the 10th of February, Cardinal Galeffi proceeded with all the members of the apostolic chamber to the Vatican, and, after recognizing the body of the late pontiff, broke the fisherman's ring. On the evening of the same day Cardinal della Somaglia, dean of the Sacred College, assembled the cardinals, heads of orders—Cardinal Fesch, first of the cardinal-priests; Cardinal Cacciapiatte, first of the order of deacons at Rome. The novendiali began on the 16th of February, Cardinal Pacca, subdean, officiating the first day.

At their conclusion on the 23d, thirty-seven cardinals entered into conclave in the Quirinal. At first Cardinal Pacca and Cardinal de Gregorio were proposed, but when Cardinal Albani arrived, accredited representative of Austria in the conclave, charged with the veto of the emperor, the votes centred on Cardinal Francesco Xaviero Castiglioni, who was elected on the 31st of March, and assumed the title of Pius VIII.

It will be naturally asked, says Cardinal Wiseman, what

were the qualities which secured to him this rapid nomination. His short pontificate did not allow time for the display of any extraordinary powers; nor would it be fair, without evidence of them, to attribute them to him. But there was all the moral assurance, which a previous life could give, of his possessing the gifts necessary to make him more than an ordinary man in his high elevation.

Though born (November 20, 1761) of noble family, in the small city of Cingoli, he had come early to Rome to pursue his studies, and had distinguished himself in them so much that in 1800, when only thirty-nine years old, he had been raised to the episcopal dignity in the see of Montalto, near Ascoli. Here he had signalized himself by his apostolic zeal, and had consequently drawn upon his conduct the jealous eye of the French authorities. He was known to be stanch in his fidelity to the sovereign pontiff and to the rights of the Church; consequently he was denounced as dangerous, and honored by exile, first to Milan, and then to Mantua. We are told that those who had charge of him were astonished to find, in the supposed firebrand, one of the gentlest and meekest of human beings. In all this, however, there was much to recommend him to those who had met to elect a shepherd, and not a hireling, for Christ's flock.

But in this proof of his constancy there had been testimony borne to another, and if not a higher, at least a rarer, quality. This was ecclesiastical learning. Of his familiarity with other portions of this extensive literary field there will be occasion to speak later. But the branch of theological lore in which Cardinal Castiglioni had been most conspicuous was canon law. Some readers may not be willing to concede any great importance or dignity to such a proficiency, the value of which they may have had few opportunities of esti-

mating. Canon law is, however, a system of ecclesiastical jurisprudence as complex and as complete as any other legislative and judicial code; and since it is in force at Rome, and has to be referred to even in transactions with other countries where ecclesiastical authority is more limited, a person solidly grounded in it, and practically versed in its application, naturally possesses a valuable advantage in the conduct of affairs, especially those belonging to the highest spheres. We would not allow a foreigner the right to despise that peculiar learning which we think qualifies a lawyer for judicial eminence; especially if, from his ignorance of our unique legal principles and practice, he may not have qualified himself to judge of it. However, the attainments of Cardinal Castiglioni rose even higher than these. He had been originally the scholar of the first canonist of his day, and had become his assistant. The work which stands highest among modern manuals on ecclesiastical law is Devoti's Institutes; and this was the joint work of that prelate and Castiglioni. Indeed, the most learned portions of it, the notes which enrich and explain it, were mainly the production of the pupil. Now it so happened that when the relations between Pius VII and the French emperor became intricate and unfriendly, and delicate questions arose of conflicting claims and jurisdictions, it was to the Bishop of Montalto that the pope had recourse, as his learned and trusty counsellor in such dangerous matters. He was found equal to the occasion. His answers and reports were firm, precise, and erudite; nor did he shrink from the responsibility of having given them. It was this freedom and inflexibility which drew upon him the dislike of the occupying power in Italy. Surely such learning must receive its full value with those who have seen its fruits, when they are

deliberating about providing a prudent steersman and a skilful captain for the bark of Peter, still travailed by past tempests, and closely threatened by fresh storms.

When the pope was restored to his own, Castiglioni's merits were fully acknowledged and rewarded. On the 8th of March, 1816, he was raised to the cardinalitial dignity, and named Bishop of Cesena, the pope's own native city. He was in course of time brought to Rome, and so became Bishop of Tusculum, or Frascati, one of the episcopal titles in the Sacred College. He was also named penitentiary, an office requiring great experience and prudence. He enjoyed the friendship of Consalvi as well as the confidence of their common master, and thus his ecclesiastical knowledge was brought most opportunely to assist the diplomatic experience and ability of the more secular minister. In fact, it might be said that they often worked in common, and even gave conjointly audience to foreign ministers in matters of a double interest. And such must often be transactions between the Holy See and Catholic powers.

Such were the qualifications which induced the fifty-one electors in conclave to unite their suffrages in the person of Cardinal Castiglioni.

The appearance of Pius VIII was not, perhaps, so prepossessing at first sight as that of his two predecessors. This was not from any want either of character or of amiability in his features. When you came to look into his countenance, it was found to be what the reader will think it in his portrait, noble and gentle. The outlines were large and dignified in their proportions, and the mouth and eyes full of sweetness. But an obstinate and chronic herpetic affection in the neck kept his head turned and bowed down, imparted an awkwardness, or want of elegance, to his movements, and prevented his countenance being fully and favorably viewed.

This, however, was not the worst; he seemed, and indeed was, in a state of constant pain, which produced an irritation that manifested itself sometimes in his tone and expression. Another effect of this suffering was that many of the functions of the Church were beyond his strength.

Being himself of a most delicate conscience, he was perhaps severe and stern in his principles, and in enforcing them. He was, for example, most scrupulous about any of his family taking advantage of his elevation to seek honors or high offices. On the very day of his election he wrote to his nephews a letter in which he communicated to them the welcome news of his having been raised, by Divine Providence, to the chair of Peter, and shed bitter tears over the responsibilities with which this dignity overburdened him. He solicited their prayers, commanded them to refrain from all pomp and pride, and added: "Let none of you, or of the family, move from your posts." During his pontificate it was proposed to bestow on the great Saint Bernard the title of Doctor of the Universal Church, in the same manner as it is held by Saint Augustine or Saint Jerome. It was said that some one engaged in the cause, by way of enlisting the pope's sympathies in it, remarked that Saint Bernard belonged to the same family, since the Châtillons in France and the Castiglioni in Italy were only different branches of the same illustrious house. This remark, whether in the pleadings or in conversation, sufficed to check the proceedings, as the pontiff, jealous of any possible partiality or bias on his part, and fearful of even a suspicion of such a motive having influenced him, ordered them to be suspended. They were afterwards resumed and brought to a happy conclusion under his pontificate.

In speaking of this pope's literary accomplishments, his superior knowledge of canon law was singled out. But this

was by no means his exclusive pursuit. To mention one of a totally different class, he possessed a very rare acquaintance with numismatics. Biblical literature, however, was his favorite pursuit, and Cardinal Wiseman bears witness to his having made himself fully acquainted with its modern theories, and especially with German rationalistic systems.

Pius VIII confirmed Cardinal Pacca as datary, and appointed Cardinal de Gregorio grand penitentiary, and Cardinal Pedicini secretary of memorials. He took possession of Saint John Lateran on the 24th of May, the anniversary of the return of Pius VII to Rome in 1814.

Less than a month after his election, and before this last official act, it was announced to the pope that the sovereign of Great Britain had signed the bill of Catholic emancipation on the 23d of April, 1829. This act removed a vast array of disability which had for centuries hung over the Catholic body, excluding them from all right of holding any office, civil or military, and even from exercising the right of franchise, practising law, or studying at the universities. On the exercises of religion the heavy hand of the law lay still more severely. For a Catholic to hear Mass, receive absolution, pronounce the vows of religion, or receive any brief or bull from Rome, was, in the eye of the law, a crime of the same character as an attempt on the life of the monarch, or a conspiracy to overthrow the government. The intense bigotry and ignorance in which the people had been grounded and kept had at last rendered it almost dangerous to sweep away the diabolical penal laws against the Catholics; but the government yielded to the agitation begun in Ireland, and entered the career of enlightenment and civilization.

The happy event was celebrated with all possible pomp by the colleges at Rome assigned to the education of young ecclesiastics from the British Isles, and which then num-

bered among their inmates Wiseman, whose elevation to the cardinalate in later years aroused the last outburst of insensate English bigotry.

On the 24th of May, 1829, Pius issued an encyclical in which he called attention to the efforts of the enemies of religion, the spirit of religious indifferentism, the efforts of Bible societies to prejudice the faith by the diffusion of corrupt and mutilated translations made to serve a purpose. Against all these and the wide-spreading secret societies he aroused the zeal of the bishops. He urged them to meet the danger by fresh exertions, by care in erecting and conducting seminaries and other institutions where learned and capable priests might be trained. He called them, also, in an especial manner, to contend for the sanctity of marriage, which modern society seemed determined to reduce to a mere voluntary union.

"To our venerable Brethren, the Patriarchs, Primates, the Archbishops, and the Bishops.

"Pius VIII.

"Venerable Brethren, health and apostolic benediction:

"Before proceeding to-day to the Basilica of the Lateran, according to the custom established by our predecessors, to take possession of the pontificate confided to our lowliness, we expand our heart full of joy, venerable brethren, with you, whom He has assigned to us as our coadjutors in accomplishing this great ministry—He in whose hands are all offices, and who presides over the action of times. Not only is it pleasing and agreeable to us to express to you the heartfelt sentiments of our affection to you, but it is becoming in the interest of the Christian commonwealth that we enter into spiritual communications, in order that we may in concert see how we can, from day to day, insure more striking

advantages to the Church. It is one of the duties of our ministry, which has been imposed upon us in the person of Saint Peter, by a divine dispensation of the Founder of the Church himself—it is one of our duties to feed, to lead, to govern not only the lambs, that is to say, the whole Christian people, but also the sheep, that is to say, the bishops themselves.

"We rejoice, then, and bless the Prince of Pastors for having set to guard his flock pastors who have but one care and one thought; that is, to lead, in the ways of justice, the portion confided to them; to drive from it all danger, and to lose none of those whom the Heavenly Father has given them. For we know full well, venerable brethren, your unshaken faith, your steady zeal for religion, the admirable holiness of your life, and your singular prudence. Hence, what happiness and consolation may we not expect for the Church, the Holy See, from this body of irreproachable laborers! How much this sweet hope raises up our courage amid the fears inspired by so fearful a burden, and how much it relieves it, crushed as we are beneath the weight of so many bitter cares!

"Hence, not to seem desirous of exciting the zeal with which you spontaneously proceed in the path of duty, we willingly omit reminding you at length what you should ever have before your eyes, in order to fulfil well your ministry and all things prescribed by the holy canons. We need not remind you that nobody should leave his post and his watch, and that a special care and extreme prudence should preside over the choice of the ministers of holy things. We prefer to address our vows to the Divine Saviour, that he may grant you his powerful protection and lead to a happy issue your labors and your efforts.

"Consoled as we may be by your courage, venerable breth-

ren, we cannot, nevertheless, shake off a deep sentiment of sadness to behold in the bosom of peace the children of the world raise up against us so much cruel bitterness. We will speak to you of the evils which are known to you, which strike every eye, which call forth our common tears, and consequently require our common efforts to correct, combat, and extirpate them. We will speak to you of those innumerable errors, of those lying and perverse doctrines, which attack the Catholic faith no longer in secret and in the shade, but loudly and violently. You know how guilty men have declared war on religion by means of a false philosophy, of which they call themselves the doctors, by means of deceits which they derive from the ideas of the world. This Holy See, this chair of Peter, on which Christ has laid the foundation of his Church, is mainly exposed to their shafts. Hence the bonds of unity are daily relaxed, the authority of the Church trampled under foot, and the ministers of the sanctuary held up to hatred and contempt. Hence the most venerable precepts insulted, holy things shamefully mocked, and the worship of the Lord become an abomination to the sinner (Eccles. i. 32); all that comes from religion is treated as ridiculous fables and vain superstitions. We say it weeping, yea, roaring lions have fallen on Israel (Jerem. ii. 15). Yea, they have conspired against God and against his Christ; yea, the impious have cried, 'Destroy Jerusalem, destroy it to the foundation' (Ps. cxxxvi. 7).

"This is the object of the darksome manœuvres of the sophists of this century, who regard with the same eye the various professions of faith, who pretend that the port of salvation is open in all religions, and who stigmatize with levity and folly those who abandon the religion in which they were originally instructed, in order to embrace another, even the Catholic religion. Is it not a horrible prodigy of impiety

to grant the same praises to truth and error, to vice and virtue, to honesty and turpitude? This fatal system of indifference in matters of religion is rejected by reason itself, which warns us that of two religions which do not agree, if one is true the other is necessarily false, and that there can be no alliance between light and darkness. The people, venerable brethren, must be forewarned against these deceitful masters; they must be taught that the Catholic faith is the only true faith, according to the words of the apostle: 'One Lord, one faith, one baptism' (Ephes. iv. 5); that consequently, as Saint Jerome says, 'He is profane, who eats the paschal lamb out of this house' (Ep. xxxvii. ad Damas.); and that 'he will perish in the deluge who has not entered the ark of Noe.' In fact, besides the name of Jesus, 'there is no other name given to men, whereby they may be saved' (Acts iv. 12). 'He who believeth, shall be saved; he who believeth not, shall be condemned' (Mark xvi. 16).

"Another object of our vigilance is the societies which publish new translations of the Scriptures in all vernacular tongues, translations made against the most salutary rules of the Church, and in which the texts are ingeniously wrested to perverse meanings, according to a particular spirit. These translations are distributed in all parts, at great expense, and gratuitously offered to the more ignorant, often mingling short explanations, that they may drink a poisonous draught where they expect to imbibe the salutary waters of wisdom. The Holy See had long since warned the Christian people of this new danger for the faith, and had repressed the authors of so great an evil. The rules drawn up by order of the Council of Trent, and renewed by the Congregation of the Index, were at once recalled to the minds of the faithful, rules according to which the translations of the Scriptures in the vulgar tongue should not be permitted, unless ap-

proved by the Apostolic See and accompanied with notes drawn from the Fathers of the Church. In fact, the Council of Trent, with the same object, and to arrest restless and adventurous minds, passed this decree: 'That in the matters of faith and matters which concern Christian doctrine, no one, relying on his own judgment, shall wrest the Holy Scripture to his particular sense, or interpret it contrary to the sense which the Church has always followed, or contrary to the unanimous opinion of the Fathers.'

"Hence, although it is evident by these canonical rules that such manœuvres against Catholic faith have been long since pointed out, still, our latest predecessors, of happy memory, in their solicitude for the salvation of the Christian people, carefully repressed these criminal efforts, which they beheld renewed on all sides, and issued, on the point, very explicit letters apostolic. Use the same arms, venerable brethren, to combat in the cause of the Lord and in these great dangers for sound doctrine, lest this mortal poison, spreading through the flock, cause the death especially of the simple-minded.

"After having thus watched over the integrity of the Holy Scriptures, it is also our duty, venerable brethren, to turn our care to those secret societies of factious men, declared enemies of God and princes, those men who devote themselves all in all to desolate the Church, to ruin States, to trouble the whole world, and who, breaking the reins of the true faith, have opened the way to all crimes. While endeavoring to conceal, beneath the sanction of a dark oath, the iniquity of their assemblies and the designs formed there, they have, by this alone, given just suspicion of those crimes which, for the misery of the times, have come forth from the abyss of the pit, and have spread to the great injury of religion and the State. The sovereign pontiffs, our predeces-

sors, Clement XII, Benedict XIV, Pius VII, Leo XII, whom we have succeeded notwithstanding our unworthiness, anathematized these secret societies, of whatever name, by letters apostolic, the tenor whereof we confirm with all the plenitude of our power, wishing them to be entirely observed. We will labor with all our might that the Church and the commonwealth do not suffer by the conspiracy of these sects, and we invoke for this great work your daily concourse, that, clad in the armor of zeal and united in the bonds of the spirit, we may valiantly maintain our common cause, or rather the cause of God, to destroy those ramparts behind which are intrenched the impiety and corruption of wicked men.

"Among all these secret societies we have resolved especially to call your attention to one recently formed, the object of which is to corrupt youth brought up in colleges and academies. As they know that the precepts of the masters are all-powerful to form the heart and mind of their pupils, they endeavor, by a thousand cares and snares, to give youth depraved masters who may lead them in the paths of Baal by doctrines which are not according to God. Hence it comes that we see and deplore these young men come to such license that, having shaken off all fear of religion, banished the moral law, despised sound doctrine, trampled under foot the rights of both powers, they no longer blush at any disorder, any error, any crime; so that we may well say of them with Saint Leo the Great: 'Their law is falsehood, their God the demon, their worship turpitude.' Banish, venerable brethren, all these evils from your dioceses, and endeavor by all means in your power, by authority and by mildness, that men distinguished not only in science and letters, but also in purity of life and piety, be invested with the education of youth.

"Watch especially with more active solicitude over the seminaries, the whole care whereof is especially confided to you by the Fathers of the Council of Trent. Thence should issue those who, perfectly instructed in Christian and ecclesiastical discipline and the principles of sound doctrine, will show religion in the fulfilment of their divine functions, a science in the instruction of the people, gravity in their conduct, whom their ministry will commend even to the eyes of him who is without, and who will be able to recover, by the power of the divine Word, those who stray from the paths of justice.

"We expect, from your zeal for the good of the Church, that you will use all care in selecting those to whom you confide the salvation of souls. For on the due selection of pastors especially depends the salvation of the people; and nothing contributes more to the loss of souls than the indifference by which they are surrendered to those who seek their own interest, and not that of Christ, or to the imprudent, who, ill trained in real science, are carried away by every wind, and lead not the flock to wholesome pastures, which they know not or despise.

"As every day beholds these contagious books multiply to a fearful degree, under cover of which the doctrine of the wicked glides like a gangrene (2 Tim. ii. 17) into the holy body of the Church, watch over your flock and use every endeavor to drive from it this pestilence of evil books—of all plagues the most deadly. Remind frequently the sheep of Christ, who are committed to you, of the advice of Pius VII, our very holy predecessor and benefactor, that they should regard as salutary only the pastures to which the voice and authority of Peter leads them; that they should feed there only; that they should deem noxious and contagious all that voice denounces as such; that they should shrink from it

with horror, and not be seduced by any appearance, nor deceived by any attraction.

"There is also, regard being had to the circumstances in which we live, an object that we have resolved to recommend to all the ardor of your zeal for the salvation of souls; it is that, full of solicitude for the holiness of marriage, you inculcate on your flock the same respect for that sacred bond, so that nothing may occur to lower the dignity of that great sacrament; nothing which dishonors the purity of the nuptial couch; nothing, indeed, which can leave the least doubt as to the indissolubility of the conjugal union. The only means of attaining it is to inform the Christian people exactly that marriage is not merely subjected to human laws, but also to the divine law; that it should be ranged not among earthly, but among holy things; and that, consequently, it is exclusively given to the Church to regulate it. In fact, from the conjugal union, which formerly had no other object than the perpetuity of the family (now raised by our Lord Jesus Christ to the dignity of a sacrament, and enriched with heavenly gifts of grace, perfecting nature), the Church does not rejoice so much to see descendants born, as to raise them for God and for his divine religion, and thus increase the number of adorers of the sovereign Master; for it is certain that this conjugal union, of which God is the author, represents the sublime and perpetual union of our Lord Jesus Christ and the Church; and that this close union, formed between man and wife, is a sacrament, that is to say, a sacred sign of the immortal love of Christ for his spouse. It is necessary, then, to instruct the faithful on this point, and explain to them what has been ordained—what has been condemned by the rules of the Church and the decrees of the councils, in order that the nations may neglect nothing to

insure the virtue of the sacrament, and that they may not dare to do what the Church condemns. We expect this care from your piety, your learning and understanding; and we earnestly invoke all your religion.

"You know now, venerable brethren, what excites most earnest grief in us, who, set upon the chair of the Prince of the Apostles, should be devoured with zeal for the whole house of the Lord. There are other numerous and no less grave subjects which time does not permit us to lay before you, and which, moreover, you know fully. Yet, could we withhold our voice, restrained by human considerations, or, plunged in lethargy, keep silence when they rend into pieces the tunic of our Lord, which the very men who crucified him respected? God forbid, dear brethren, that the pastor's love and care should fail the desolate and perishing flock. You will do, we doubt not, more than we ask; and you will employ instruction, counsel, toil, every care in fact, to maintain, increase, and defend the religion of our fathers.

"But it is especially in these difficult junctures that we must pray in spirit and more fervently; it is now that we must earnestly and frequently implore the Lord to heal the wounds of Israel, that his holy religion may everywhere flourish, and that the true felicity of nations suffer naught. In fine, that the Father of Mercies, casting a favorable look on the days of our mercy, may himself vouchsafe to guard and protect the sheep. May the high princes of Christendom, those whose soul is so great and exalted, favor our zeal and efforts; may He who has given them a docile heart for the fulfilment of his commands grant them a new increase of the most precious graces, that they may courageously do what may turn to the prosperity and good of the Church afflicted by so many calamities.

IX

"Let us earnestly implore the Thrice Holy Mary, Mother of God, who has alone, we know, triumphed over all heresies, and whom we this day gratefully hail as the help of Christians, in memory of the return of our most holy predecessor Pius VII, in this city of Rome, after so many trials of all kinds; let us implore the Prince of the Apostles, Peter, and his glorious companion, Paul, not to permit us to be shaken by any storms, built as we are on the corner-stone of Catholic faith. Let us implore it by the grace of the Prince of Pastors, Jesus Christ our Lord, whom we beg to pour forth on your fraternity, and the flocks conferred to you, the most abundant gifts of grace, peace, and joy; and as a pledge of our love, we send you, with all our heart, the apostolic benediction.

"Given at Rome, at Saint Peter's, the twenty-fourth day of May, in the year 1829, of our pontificate the first.

"Pius, PP. VIII."

Pius at once continued the labors of his predecessor in erecting the Church of Saint Paul, and was enabled to raise means to hasten the completion of a work so ardently desired. One of the great columns intended to support the magnificent arch erected by the Empress Placidia was raised to its place in the venerated basilica early in the reign of this pope, and that relic of the former church preserved in all its beauty.

On the 18th of June he proclaimed the usual jubilee granted on the accession of a pope, and his letters apostolic breathe all the ecclesiastical spirit, learning, and piety which characterize his writings.

His first creation of cardinals took place on the 27th of July, when, in a secret consistory, he invested with that dignity Monsignor Cæsar Nembrini Pironi Gonzaga, born at

Ancona, November 27, 1768, and Monsignor Remi Crescini, a Benedictine of Monte Cassino, born at Piacenza, March 5, 1757.

By a concordat with Holland, three bishops had been instituted at Ghent, Tournay, and Liège; but no nominations had as yet been made for the sees of Bruges, Bar-le-Duc, and Amsterdam. Cardinal Joseph Albani labored to have the whole matter arranged; but the government caused these bishops even to surrender the bulls which they had officially received through its hands, and it was not till a much later period that they were finally consecrated.

About this epoch arose, at Lyons, an association of poor persons in favor of the foreign missions, each member giving only half a dollar a year. This soon spread, with the blessing of God, and has for many years been, under the name of the Association for the Propagation of the Faith, one of the great succors of the missionary struggling with the manifold forms of human error and indifference. In these missions Pius VIII took the deepest interest; and, no matter what the state of suffering in which he lay a habitual invalid, he rose, as if by an irresistible impulse, to give an audience and his blessing to the apostolic man departing on his sacred errand.

The Carbonari, a secret society established with a view to the unity of Italy and a republican government, was meanwhile spreading. The decrees of the pontiffs were disregarded, and new lodges, or vendettas, were established in various parts. In 1829 twenty-six persons were brought to trial for conspiracy, and Joseph Picilli de Madellone condemned to death, although Pius commuted his penalty to imprisonment.

But while religion was embarrassed with difficulties in the Old World, where the State assumed to control the nomina-

tion of bishops and their action—where revolutionary spirits, goaded on by infidelity, sought to overthrow every altar—the new Church of the United States filled the heart of the pontiff with joy and consolation. There religion was free. Prejudice, indeed, prevailed in a people nurtured for centuries in calumnies against the Church; but the Church was everywhere free to carry on her labors. Pius VII had created the first sees; Leo XII had added others. A new hierarchy had grown up beyond the Atlantic; and on the 4th of October, 1829, there opened, in the cathedral at Baltimore, the first provincial council, unfettered by any governmental interference, but following all the regulations of the Church.

The decrees adopted were transmitted to Rome, and there confirmed by the Holy See. Out of respect to the founder of their hierarchy, Archbishop Carroll, the acts of his synod, of 1791, were incorporated in the acts of the council.

On the 15th of March, 1830, Pius VIII made another promotion of cardinals, investing with the purple the Right Rev. Thomas Weld, born at London, January 22, 1773, Bishop of Amycla, and coadjutor of the Bishop of Kingston, Upper Canada; Raphael Mazzio, born at Rome, October 24, 1765; and Monsignor Dominic de Simone, born at Benevento, November 29, 1768. He at the same time reserved eight cardinals in petto.

But while the pope was consoled with the freedom of the Church in America, and its progress in the British realm, he was afflicted by the attempt of German Protestant powers to control Catholic matters according to their views. Did we not know that the gates of hell are ever endeavoring to prevail against the Church of Christ, we might ask, why will not these men, these Henry IV's, these Bourbons, these Jansenists, these Robespierres, these Napoleons, these Maz-

zinis, think as they please, and act as they please, and let Catholics, who wish to adhere to the old faith, practise it fully? The thing seems so simple. Why not let the Catholic practise his religion, as they allow the Jew or Calvinist to practise his? No attempt has been made to require the synagogue to reform the Talmud, or the Calvinist to adopt new formularies.

In 1821 a pragmatic was proclaimed in the name of the States of Würtemberg, Baden, the two Hesses, Nassau, and Frankfort. Protestants alone drew up this document, which was to regulate Catholic faith and worship, and had the simplicity to suppose that the Church would submit to such dictation. The burgomaster and council of the free city of Frankfort, on the 2d of May, 1830, came forward with a document in thirty-nine articles, entitled Pragmatic, intended to adapt the faith and discipline of the Universal Church, the work of the learning and sanctity of eighteen centuries, to the requirements of the Protestant burgomaster and his council.

To such a system of tyranny the pope could not submit. His protest, first in a non-official form, was transmitted to the several States which had subscribed with the Senate of Frankfort the tyrannical constitution, and explanations were received which for a time reassured the sovereign pontiff.

The question of mixed marriages in Germany also required attention. In reply to a letter of the Archbishop of Cologne and the bishops of Treves, Paderborn, and Münster, Pius VIII issued a bull dated March 25, 1830, and accompanied by instructions bearing date two days later, and signed by Cardinal Albani. Such is always the usage at Rome. General principles are laid down in the briefs, bulls, letters apostolic and encyclical; then instructions appear to develop the sense of these principles, suppose various cases,

and offer a number of useful solutions, which pastors remote from Rome may take as a rule, and apply to circumstances not distinctly marked out.

Cardinal Wiseman, speaking of this celebrated letter, says: "One cannot fail to be struck by the calm and apostolic dignity which pervades it in every part. It is known that it cost the gentle yet firm mind of Pius a conflict of emotions, which inflicted on him almost anguish. His office compelled him to reply; and the answer could not be any but a censure on the conduct of a powerful State with which he was perfectly at peace, and directions to thwart its measure and testify to the utmost 'abhorrence' for it. It was impossible for him to foresee the possible results of his decided conduct. His directions might be disobeyed, and the world might deride his innocuous blow, as though, like the feeble old Priam's.

' . . . telum imbelle sine ictu.'

"They might be carried out not in his spirit, and confusion and misunderstanding would arise. Or even they might be admirably obeyed, and yet lead to collisions and conflicts, to sufferings and violence, of which the blame would probably be cast upon himself. It was painful, therefore, in the extreme, to feel obliged to issue such a document; but, upon its face, no sign can be traced of the agitation and affliction of his soul. It is impassive and dignified throughout. There are blended in it two qualities, not often combined. Its enactments are as clear and as definite as any statute could make them, without wavering, flinching, or aught extenuating; at the same time, its entire tone is conciliatory, respectful, and even friendly. To the bishops he speaks as a father and a master; of their sovereign he undeviatingly writes as of a fellow-monarch, an ally, and a friend. His confidence in the royal justice, fairness, and tolerance is entire and un-

bounded. The character of Pius is breathed into every paragraph, his inflexibility of conscience, his strictness of principle, with his kindness of heart and gentleness of natural disposition. Moreover, the consummate canonist is discoverable to the more learned, and this, too, in the line of condescension and conciliation. His successor, in 1837, commenting on this brief, justly remarked that it 'pushed its indulgence so far that one might truly say it reached the very boundary line, which could not be passed without violation of duty.' Every one knows what a nicety in legal knowledge this requires. A well-remembered popular leader used to boast that he trusted so confidently in his accurate acquaintance with law that he had no fear of ever overstepping its limits, or being caught in the snares which he knew beset his path. His foot was, however, at length entangled in its meshes, his confidence had betrayed him, and his energy was irreparably broken.

"Not so was it with Pius. What he had written, he had written in the fulness of a wisdom which holiness of life had matured, and an earnest sense of duty now doubly enlightened; not a word of it had to be recalled, modified, or compromised; and, though after a long struggle, it has remained an oracle and a law."

This brief, from the circumstances to which it led. cannot be omitted in a history of the popes.

"To the venerable Brethren, Ferdinand Augustus, Archbishop of Cologne, Joseph, Bishop of Trèves, Frédéric Clément, Bishop of Paderborn, and Gaspar Maximilian, Bishop of Münster.

"Pius, PP. VIII.

"Venerable Brethren, health and apostolic benediction:

"In your letter, addressed two years since to Leo XII, our predecessor of glorious memory, you carefully set forth the

difficult and critical position in which you were placed by an enactment of the civil law, issued in your countries a few years since, which requires that, in mixed marriages, the children of both sexes be brought up in the religion of the father, or at least according to his wish; at the same time forbidding priests to require of persons about to contract such marriages any promise in regard to the religious education of the children to spring from such union. We personally shared at the time the deep grief caused in that excellent pontiff by the detailed exposition of your embarrassment.

"But now that, by an impenetrable judgment of God, it has been reserved to our weakness to give the reply which death prevented our predecessor from sending you at the time, we experience still greater pain. The Holy See cannot, in fact, absolutely permit all that, from your statement, is exacted in your countries for the execution of the civil law. Two motives, however, console us: in the first place, your zeal and that of your clergy for the defence of the doctrine of the Church and the maintenance of the rules which it has established, a zeal of which we find a proof even in the letter which you addressed to Leo XII; in the second place, the goodness of the King of Prussia, who, as you equally showed, has, in some sort, counselled you to lay before the Holy See a complete and faithful picture of the state of affairs, and consult it on the subject of your troubles. We therefore justly hope that not only you will conform entirely to our reply of this day, but also that His Majesty will not be offended if, cheerfully obeying him in temporal affairs, you, nevertheless, reserve the right to follow the holy rules of the Catholic religion in matters which concern not the civil effects, but the very sanctity of marriage, and the religious duties of the wedded.

"To come more directly to the question, we need not tell you, versed as you are in sacred science, that the Church has a horror of these unions, which present so many deformities and spiritual dangers, and that for this reason this Apostolic See has always watched with the greatest care that the canonical laws forbidding these marriages be strictly observed. We find, in fact, that the Roman pontiffs have sometimes dispensed from this holy prohibition of the canons; but they have done so only for grave reasons and with great reluctance. And it has been the constant habit to add to the dispensations granted the express condition of requiring, previous to the marriage, necessary guarantees, not only to preserve the Catholic party from being perverted by the non-Catholic, the former being, on the other hand, required to use every effort to withdraw the other from error; but also that the children of both sexes, to issue from the union, should be brought up exclusively in the sanctity of the Catholic religion. You know, venerable brethren, that all these guarantees have but this object, to secure respect to natural and divine laws on this point. It is acknowledged, in fact, that Catholics, whether men or women, who marry with non-Catholics, so as rashly to expose themselves and their children to the danger of being perverted, not only violate the holy canons, but, moreover, sin directly and grievously against the paternal and divine law. You understand, then, that we, too, would render ourselves guilty of a crime before God and before the Church, should we, in regard to mixed marriages to be celebrated in your countries, authorize in you or the parochial clergy of your dioceses a course of conduct from which it could be concluded that these unions, if not formally and in words approved, are at least, in fact and reality, indistinctly approved.

"Praising then, in an especial manner, the zeal wherewith

you have hitherto endeavored to divert from such marriages the Catholics whose souls are confided to your care, we earnestly exhort you in the Lord to continue to labor carefully for the same end in all patience and doctrine, as about to receive in heaven an abundant reward of your efforts and pain.

"According to these principles, then, whenever a Catholic, especially a woman, would marry a non-Catholic, the bishop or parish priest must carefully instruct such Catholic on the canonical provisions concerning marriage; and seriously warn such person of the grave crime of which he (or she) is about to render himself guilty before God, should he have the temerity to violate them.

"It will especially be fitting to urge him to remember this firm dogma of our religion, that out of the true Catholic faith no one can be saved, and to acknowledge, consequently, that the Catholic woman would act in advance most cruelly towards the children whom she expects from God, if she contracted a marriage where she knows that their education will depend entirely on the will of their non-Catholic father. This salutary advice should even, as prudence shall dictate, be repeated, especially as the marriage day approaches, and at the time when the usual banns are published, and when examination is made whether no other canonical impediment is opposed to the celebration. If, in some cases, this paternal care of the pastor is unavailing, it will be necessary indeed, to prevent all trouble and preserve the Catholic religion from greater evils, to refrain from proceeding against such person by censures pronounced upon him by name; but, on the other side, the Catholic pastor will refrain not only from honoring with any religious ceremony whatever the ensuing marriage, but also from any act by which he may seem to give it his approbation. All that has been

tolerated in this respect in certain places is, that pastors, who, to avoid greater injuries to the Catholic religion, find it necessary to attend such marriages, suffer them to take place in their presence (provided there was no other canonical impediment), in order that, having heard the consent of the two parties, they might then, by virtue of their ministry, enter in the marriage register the act validly accomplished, but always refraining from approving these illicit unions by any act whatever, and especially by refraining from reciting any prayer, or performing any ecclesiastical rite whatever.

"We must now speak of those who dared to contract mixed marriages in the absence of the Catholic pastor. For this purpose we have deemed it necessary to take such measures that the scandals arising, as you state, from these marriages be, as far as possible, removed; that the Catholics living in the bonds of a marriage thus contracted may be brought more easily to expiate their sin by the salutary tears of penance; and, finally, that there may be a fixed rule for all, in order to decide hereafter the validity of marriages thus contracted.

"As to the marriages hitherto celebrated in your countries without the presence of the parish priest, we shall soon delegate to you the necessary powers to remedy, in great part at least, the consequent evils. We now will and ordain, by these present letters, that mixed marriages celebrated after this day (March 25, 1830) in your dioceses, without the formalities prescribed by the Council of Trent, be regarded, provided that no other canonical impediment directly intervene, as valid and true marriages. Catholics who hereafter contract marriage in this manner, provided, nevertheless, that no invalidating canonical impediment intervene, should be informed by their pastors that they have contracted a true and valid marriage. But another duty of pastors will be to

exhort, at a seasonable time in the charity of God and the patience of Christ, all Catholics, and especially Catholic women, who have contracted with non-Catholics a valid but illicit union, to do penance for the great crime which they have committed, and to satisfy their obligations, especially that which will always be binding on them in regard to their children, and which requires them to employ all means and care to give them all a Catholic education.

"After what precedes, we deem it useless, venerable brethren, to excite you to acknowledge with how much prudence you must act in all these circumstances, in order that no odium be cast on the Catholic religion; for we are aware that you know this perfectly.

"Act, then, and let pastors instructed by you act, so that the world may see that Catholic priests are animated only by the spirit of fulfilling their duty, which obliges them, where religion is concerned, to observe the laws of the Church; and that, in the same spirit, they are inclined to obey, in the temporal order, the prince's laws, not from a certain servile fear, but from conscience.

"We are, in fact, greatly afflicted not to have been able to deliver you entirely from the pain and embarrassment that you experience; but do not lose courage! The most serene king himself, who has solemnly manifested his good will towards his Catholic subjects, and who has given proofs in deeds, will not suffer, we are fully convinced, that, in a point which directly affects your religious functions, you be longer harassed. Touched in his clemency by your trials, and desirous of meeting your wishes, His Majesty will deem it right that, in this matter also, you observe and execute freely the rules of the Catholic religion. That this wish may be entirely realized, we most humbly beseech God, who holds the hearts of kings in his hand. We cease not to offer unto him our prayers. You, we doubt not, do the same.

"Receive, meanwhile, as a pledge of our special affection, the apostolic benediction, which we affectionately grant to you, as well as to the clergy and faithful confided to your care.

"Given at Rome, at Saint Peter's, the twenty-fifth day of March, in the year 1830, of our pontificate the first.

"Pius, PP. VIII."

The Prussian minister, De Bunsen, acknowledged that, although the pontifical concessions did not go to the length, in all points, asked by his court, they were of extreme importance. After declaring that he accepted with gratitude the conciliating concessions offered by the court of Rome, he asked that the brief and instruction be handed to him to forward to Berlin. Four copies, one for each prelate, were accordingly prepared and delivered; but, after all this activity, there were silence and inaction for more than a year. The brief and instruction lay unacted upon, at Berlin, till 1831, and, consequently, till after the death of Pius VIII.

In 1830, Pius VIII, yielding to many solicitations, created cardinal the Duke de Rohan-Chabot, Archbishop of Besançon.

Notwithstanding some minor disputes between the Holy See and the Russian court, the Emperor Alexander had repaired at Rome the ancient Polish church of Saint Nicholas; and Nicholas ordered further improvements, and extended his care to the ancient Polish church, la Madonna del Pascolo.

In consequence of a supposed connection between the Bonapartes and the Carbonari, the Neapolitan government urged that the widow of Murat, the ex-King of Naples, should not be allowed to remain at Rome. She accordingly retired to Austria.

Although the protests of Pius VIII against the thirty-nine tyrannical Frankfort articles had seemed to have some weight, there now appeared a design of enforcing them rigorously. The affairs occurring in Europe were a warning alike to Catholic and Protestant powers, and Pius VIII resolved to address the Archbishop of Freiburg and the bishops of his province an urgent brief. The various princes were informed of it. They should have seen that it was not a time when the pontiffs could infringe on their just rights, but that their very existence was aimed at, by powers against which the Church ever raised her voice, the powers of infidelity and indifferentism.

In this letter Pius VIII took the broad ground that the free toleration of the Catholic faith had been publicly guaranteed in those States, and that no change of discipline could be enforced by the State, but that every new measure must be concerted between the government and the Holy See.

"To our venerable Brethren, the Archbishop of Freiburg and the bishops of Mainz, Rothenburg, Limburg, and Fulda.

"Pius VIII.

"Venerable Brethren, health:

"An afflicting rumor had already reached my ears that the enemies of the Catholic Church were forming in the province of the Rhine some projects against sound doctrine and the constitution of the Church, and that their efforts, cunningly directed, called for numerous innovations, and were not without success. We could not at first credit these uncertain rumors, especially having learned nothing from you, to whom it belongs to inform us on so grave a matter, as also to watch efficaciously over the good of your dioceses, and remove not only errors, but also the danger and suspi-

cion of error. It is with no less astonishment than grief that we have seen our hopes deceived in this respect, for what has reached us in a special manner has become public, and is confirmed by indisputable testimony, so that we had absolutely to convince ourselves that the Church could not tolerate the novelties introduced into the country, inasmuch as they rest on false and erroneous principles, opposed to the doctrines and laws of the Church, and that they tend openly to the ruin of souls.

"The holy spouse of Christ, the Spotless Lamb, is free by divine institution, and is not subjected to any human power, but it is reduced by these profane novelties to a shameful and wretched bondage, when the lay power is permitted to confirm or reject councils, divide dioceses, select the candidates for the priesthood and those who should be promoted to ecclesiastical functions, when the direction of instruction and religious and moral discipline are assigned to them, when the very seminaries and all that touches the spiritual government of the Church is left to the pleasure of the laity, and the faithful are prevented from communicating freely with the head of the Church, although such communion is essential to the constitution of the Catholic Church, and cannot be prevented without depriving the faithful of necessary succor and imperilling their eternal salvation.

"It would be at least a consolation for us, if, following the duty of your charge, you had taken all care to instruct the faithful confided to you in regard to the manifold errors of these principles, and on the snares laid for them by these enterprises. It behooved you to do what the apostle Saint Paul so imposingly inculcates on his disciple Timothy, and in his person on all bishops, when he said: 'Preach the word; be instant in season and out of season; reprove, entreat, rebuke, with all patience and doctrine. For there shall be a

time when they will not bear sound doctrine; but, according to their own desires, they will heap to themselves teachers having itching ears. . . . But be thou vigilant; labor in all things; do the work of an evangelist; fulfil thy ministry' (2 Tim. iv. 2–5). It became you to raise a pastoral voice, that the rebuke of those in error might at the same time serve to restrain the wavering, according to the words of the same apostle: 'Them that sin, reprove before all; that the rest also may have fear' (1 Tim. v. 20). In fine, it behooved you to follow the example of the apostles, who replied, with gospel liberty, to those who enjoined silence upon them: 'We ought to obey God rather than men.'

"We cannot dissemble from you, venerable brethren, in what bitterness our heart is plunged, since it has been related to us that there is one among you who, far from defending the Catholic Church and its doctrine by combating errors and novelties, and forewarning the faithful confided to his care by salutary precepts and advice, has not hesitated, on the contrary, to give by assent and concurrence a new force and authority to these innovations and false and erroneous principles. The gravity of the fault induces us to believe the suspicion false. We shrink from passing on you so severe a judgment, or from believing that any one of you could so betray the cause of the Church of Christ in things so important as those which affect its constitution and essence. For the very reason and nature of the church government established by God show that it only can be in a time of attacks and troubles against her that the powers of the world lord it over her, or pretend to direct her doctrine, or oppose free communication with the first see, to which, says Saint Irenæus, 'it is necessary that the whole Church, and the faithful scattered on all sides, recur, on account of its eminent principality.' 'Whoso would attempt to introduce

a new form of church government,' says Cyprian, 'would endeavor to make a human Church.'

"In reminding you, venerable brethren, of the duties of the apostolic ministry, we propose to confirm you in your duty, and excite you, if need be, to maintain zealously the rights of the Church, to preach sound doctrine, and not to hesitate to show, to those with whom it is necessary to act, how contrary to reason and justice are the measures, pernicious to the Church, already adopted and proposed. The very goodness and justice of the cause, and our solicitude for the sheep confided to you, should give you courage to display for their salvation the virtues becoming good shepherds. But what should also confirm you is that the cause which you will defend will rest on conventions entered into between the Holy See and these princes, for they have bound themselves by public promises to leave the Catholic Church free in their country, both in regard to the relations between the faithful and the head of the Church on ecclesiastical matters, and also in regard to the full exercise of episcopal jurisdiction by the archbishop and bishops, according to the regulation of the canons in vigor, and the laws of present ecclesiastical discipline.

"We hope that this will suffice, that be what they may the vexatious orders given you in so grave a matter, you will ask their revocation, and having succeeded, win the merit and glory of having brought this affair to a happy issue. Full of ardent solicitude for the state of these churches, after the scandal of these novelties, we expect from you a prompt reply in order to console our sorrows, if it is conformable to our desires; or if, which God forbid, it is opposed thereto, that we may adopt such resolutions as the duty of our apostolic charge requires of us.

"Justly confiding in your zeal to do what we ask of you

before the Lord, and what we command you to do, we grant you, venerable brethren, for yourselves and your flocks, the apostolic benediction.

"Given at Saint Mary Major's, June 30, in the year 1830, the second of our pontificate.

"Pius, PP. VIII."

The Armenians in the Turkish empire also demanded the attention of the Holy See. They had been subject to the schismatic patriarch, who exercised the most brutal cruelties upon them. To put an end to such an anomalous state of things, Pius VIII resolved to erect an archiepiscopal see at Constantinople; and on the 11th of July, 1830, Anthony Nourigan, an Armenian ecclesiastic, was consecrated first archbishop, in the church of the Propaganda, by Cardinal Zurla, vicar-general of His Holiness, assisted by Monsignor Soglia, Archbishop of Ephesus, and Azarias Aristaces, Armenian Archbishop of Cæsarea, in Cappadocia, in the presence of many prelates of Latin, Greek, Armenian, and other Oriental rites.

"In July, 1830, took place the first of those great political earthquakes which have since become so frequent, shaking down thrones and scattering their occupants, without war, and comparatively without the cruelties of a violent reaction. Three days formed the mystic term required for the overthrow of a dynasty. Street-barricading and domiciliary slaughter were the strategy employed; then all was over, without guillotine or fusillades. Such were the three days, once called glorious in France, commemorated by anniversary festivities. The elder branch of the Bourbons was its victim; the work of many years' war by confederated Europe was overthrown in a trice; down to its favorite and tenderest shoot, it was whirled entire, by the revolutionary blast, across

the sea to a second exile, but not to a second hospitable welcome. And yet the fight and the turmoil, the agitation and the waste of strength, were not even for a change of name. When the dust and the smoke had cleared away, another Bourbon was on the throne; a monarch had succeeded to a monarch; a younger branch, more vigorous in its offshoots, fuller of younger sap, was planted on the same spot, or rather sprang from the same trunk as the one so mercilessly lopped. It appeared as if France had not at least quarrelled with the root.

"In August the terrible lesson, easily learned, was faithfully repeated in Brussels, and Belgium was forever separated from Holland. To those who had witnessed the first great Revolution in France, the reappearance once more, in the same country, of the quelled spirit of that event could not but be a spectacle full of horrors. The recollection of that sanguinary period was still fresh in the memory of many. Charles X, who was expelled by the new Revolution, was, after all, the brother of the king who had perished on the scaffold in the first: this, alone, brought the two events into a close connection. Pius VIII had lived and suffered in one; he could not but be deeply affected by another. It was easy to foresee that examples so successful as these must encourage the discontented of other countries, and that a spark from one conflagration might suffice to set the drier materials of older dynasties in a blaze. His own dominions were not left in peace. The storm, which was soon to break in all its fury, was gathering slowly and sullenly around. Soon after his accession, he had, as already stated, renewed the edicts of his predecessor against secret societies—the Carbonari.

"These repeated shocks, abroad and at home, to which may be added the revolution in Poland, in November, and

the death of his friend and ally, the King of Naples, inflicted stroke after stroke on the pope's shattered frame. The malignant humor which had affected him so long outwardly was driven inwards upon more vital organs, and threatened, towards the end of 1830, a speedy dissolution.

"In the meantime Pius had taken a plain, straightforward course. No sooner had the French Revolution proved complete, and Louis Philippe been seated firmly on his throne, than Pius frankly recognized his government and confirmed the credentials of his own nuncio. The Archbishop of Paris, Monsignor de Quélen, a man whose virtues all must admire, demurred to even this decision, and sent an envoy to Rome to argue the question of the new oath of fidelity, and of public prayers for the head of the State. Several other bishops likewise entertained similar conscientious scruples, and consulted the same supreme authority. On the 29th of September the pope addressed a most luminous and kind brief to the archbishop, in which he replied to his doubts, and assured him that he might safely accord both the required pledges of fidelity."

The Holy See, early in the convulsions of the Revolution, had seemed to cling to that house of Bourbon which, in fact, so little deserved it, as being a mainstay of religion. But now, in the full tide of the century of shadowy sovereigns, the eighth Pius, by this decision, separates fully the Church from all political changes. The bishops in each land, by the clear decision of the successor of Saint Peter, may freely accept each government de facto when once its authority is established and recognized.

"It cannot be necessary to remark how fearfully this outbreak of revolutionary spirit, which made its first appearance in this pontificate, was pregnant with immense results throughout the Continent; how it was only the first of suc-

cessive convulsions in France; visited successively greater and lesser States, from empires to grand duchies; and led to more changes of dynasties, more resignations of sovereigns, more variations of national constitutions, more provisional governments, more periods of anarchy, more civil strife, more military rule, more states of siege, more political assassinations, more disturbance of international law, and more subversion of the moral bases of society, crowded and condensed into one quarter of a century, than would run diluted through the annals of any hundred years in the world's history.

"The good pope was spared the sight of all this misery; for, as the reader has seen, the beginning of this revolutionary movement seemed to cut short his valuable life. He was conscious of his approaching end, and asked to receive the sacraments, which the highest and the lowest in the Church equally require and desire, or which rather bind us all together in an equality of helplessness and of relief—like the food of the body in this, that the monarch and the beggar must both partake of it; unlike it in this, that only one quality and one measure is there served out to both. A pope ordains like an ordinary bishop, recites his breviary like a common priest, receives the Viaticum under one species, the same as any patient in the hospital, and goes through the humble duty of confession, generally to a simple priest, like the every-day sinner of the world. In what is believed to be supernatural and belongs to the order of grace, he is on the level with his own children. He can give more than they, but he must receive the same."

Meanwhile, Pius VIII, still feeble, became dangerously ill. On the 11th of October he wished to visit the restorations in progress at Saint Paul's, and expressed his thanks to the prelates and administrators in charge of the works.

On the 1st of November he attended the solemn Mass celebrated in the Pauline Chapel at the Quirinal; but it was seen that the Holy Father was suffering: tears filled his eyes, and his emotion was visible beneath his ceremonial vestments.

The next day, against the advice of physicians, he heard the Mass for the Dead. His rapid decline alarmed all, however, and it was proposed to summon some of his kindred to Rome; but Pius would not violate the engagement against nepotism taken by every sovereign pontiff.

But a trait is recorded of the dying Pius which will justify, or illustrate, what has been said concerning the delicacy of his conscience, as well as the disinterestedness of his conduct. On his death-bed he sent for his treasurer, Cristaldi, and requested him, in virtue of the powers vested in his office, to secure a small pension for life to one old and faithful domestic who had attended him for years. He had laid by nothing himself from which he could provide for him, and he doubted whether he had himself a right to leave the treasury burdened with this trifling personal gratuity. He expressed his thankfulness when his request was efficiently complied with, and composed himself to rest.

On the 29th of November, at midnight, the pope entered his agony; and on the 30th, at half-past three in the morning, he breathed his last sigh. Cardinal Wiseman gives the date as December 1.

Pius had created six cardinals—Nembrini, Crescini, Weld, Mazzio, De Simone, and Rohan. It has been supposed that he had created Lingard in petto; but Cardinal Wiseman shows that the cardinal thus named, and never proclaimed, was the celebrated Lamennais, author of the Essay on Indifference, whose future career gave such scandal to the Church.

Pius had announced his design of making promotions to the purple in reward for learning, and especially for distin-

guished services rendered the Church; and, had his life been spared, his appointments would have shown a most illustrious array of talent and ecclesiastical learning.

There is certainly no dignity in Europe, says Cardinal Wiseman, more thoroughly European than the cardinalate; and there is no reason why it should not have its representatives in America or Asia, or even Australia. It is, indeed, an ecclesiastical distinction, though admitted to possess civil rank throughout the Continent; but every other dignity is similarly confined to a particular class. A civilian cannot hope to be a general, or an admiral, or a lord chancellor; nor can an ecclesiastic be in the House of Commons; nor can a lawyer obtain the Victoria cross. Every honor has its narrow approach; every elevation its steep and solitary path. But each is limited to its own country. A Wellington may have a galaxy of stars twinkling in diamonds from the azure velvet of his pall; and a few crosses may be exchanged between allied nations. But there is no military power that flecks the uniform of the valiant—whether scarlet, blue, or white—with a badge of honor; no "republic of letters" which places laurel crowns upon the brows of the learned and the scientific, in whatever language they have recorded their lore; no bountiful caliph, or lord of province, to whom the gentle minstrel of every nation is a sacred being, entitled to good entertainment and respect. In fine, no secular power endeavors either to look abroad among foreign nations for persons whom to honor, as of right, or to influence other sovereigns and States to solicit for their subjects its peculiar badge of generally recognized dignity.

But the Church, being universal in its destinies, makes no national distinction, and the honors which she bestows are not confined to any country; but, on the contrary, they receive an acknowledgment which in some may, indeed, be

merely courteous, but in most is legally assured. The Code Napoleon, wherever it prevails, has this provision. As a matter of course, where there is good understanding between any government and the Holy See, the distribution of such a dignity is matter of mutual arrangement; and it must be the fault of the government if such amicable relations do not exist. There is consequently a recognized right in the great Catholic powers to propose a certain number of their ecclesiastical subjects for the cardinalitial dignity. Formerly, when a general promotion, as it was called, took place, that is, when a number of particular persons holding certain high offices were simultaneously invested with the purple, the privileged courts had a claim to propose their candidates. This usage may now be considered almost obsolete; and indeed the later pontiffs have dealt most liberally in this respect, by naming many more foreigners than ever before held place in that ecclesiastical senate.

The funeral ceremonies were performed with the usual solemnity, and the oration pronounced by Monsignor (afterwards Cardinal) Mai.

The Holy See was vacant sixty-four days.

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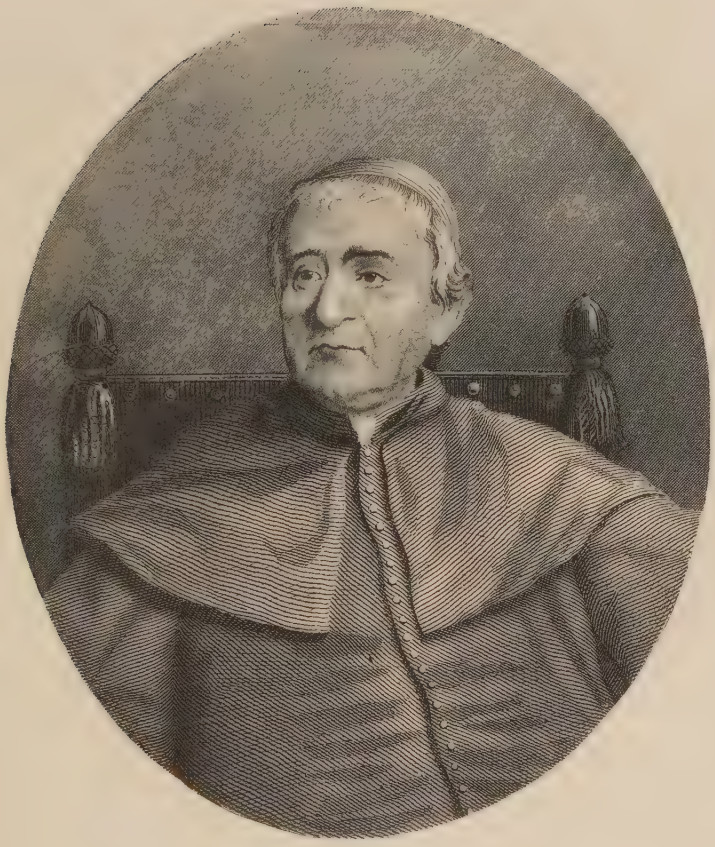
GREGORY XVI—A.D. 1831

THE conclave after the death of Pius commenced in the middle of December, with the observance of all usual forms. At one time it seemed likely to close by the election of Cardinal Giustiniani, when the court of Spain interposed and prevented it.



GREGORY XVI.

In the previous conclave, Cardinal Severoli was nearly elected, when Cardinal Albani, on behalf of Austria, to which Severoli had been formerly nuncio, inhibited his election by a note considered far from courteous. And, in like manner in this conclave, on the 7th of January, Cardinal Giustiniani received twenty-one votes, the number sufficient for election being twenty-nine, when Cardinal Marco, Spanish envoy, delicately intimated, first to Giustiniani's nephew, Odescalchi, then to Dean Pacca, that Spain objected to that nomination. Every one was amazed. Giustiniani had been nuncio in Spain, and the ground of his exclusion was supposed to be his participation in Leo XII's appointment of bishops in South America.

Every one in that conclave, however, bore witness to the admirable conduct of that excellent and noble prince on the occasion. "I have heard Cardinal Weld and his secretary in conclave, Bishop Riddell," says Cardinal Wiseman, "describe how wretched and pining he looked while the prospect of the papacy hung before him, for he was scrupulous and tender of conscience to excess; and how he brightened up and looked like himself again the moment the vision had passed away. Indeed, no sooner had the note of the Spanish lay ambassador, Labrador, been read in his presence by the dean, than Cardinal Giustiniani rose, and standing in the middle of the chapel, addressed his colleagues. He was tall, his scanty hair was white with age, his countenance peculiarly mild. His mother was an English lady, and his family made a claim to the Newburgh peerage in Scotland from the crown. With an unfaltering voice and a natural tone, unagitated by his trying position, the cardinal said: 'If I did not know courts by experience, I should certainly have cause to be surprised at the "exclusion" published by the most eminent dean; since, far

from being able to reproach myself with having given cause of complaint against me to His Catholic Majesty during my nunciature, I dare congratulate myself with having rendered His Majesty signal service in the difficult circumstances wherein he was placed.' He then referred to some proofs of acknowledgment of this fidelity from the Spanish crown, and continued: 'I will always cherish the memory of these kindnesses shown me by His Catholic Majesty, and will entertain towards him the most profound respect, and in addition a most lively interest for all that can regard his welfare and that of his august family. I will further add that, of all the benefits conferred on me by His Majesty, I consider the greatest and most acceptable to me (at least in its effects) to be his having this day closed for me the access to the most sublime dignity of the pontificate. Knowing, as I do, my great weakness, I could not bring myself to foresee that I should ever have to take on myself so heavy a burden; yet these few days back, on seeing that I was thought of for this purpose, my mind has been filled with the bitterest sorrow. To-day I find myself free from my anxiety, I am restored to tranquillity, and I retain only the gratification of knowing that some of my most worthy colleagues have deigned to cast a look on me, and have honored me with their votes, for which I beg to offer them my eternal and sincerest gratitude.' "

This address visibly moved the entire assembly; and many cardinals visited Giustiniani in his cell to express to him their admiration of his conduct and his virtues.

Gregory XVI gave him every proof of his esteem, and after the death of Cardinal Weld he was named Cardinal Protector of the English College, in consideration of his English descent.

It would seem as if the pontifical dignity, in modern times,

had to alternate between the two ecclesiastical divisions in the Church, the secular and regular. Pius VII belonged to the latter, the next two popes to the former class. In Cardinal Cappellari a return was made to the monastic order. His three immediate predecessors had passed through certain preparatory steps; had been graced with the episcopal dignity before they reached the pontifical, had been bishops or public characters in stirring times: he had never left the cloister until he was clothed with the purple—though in his case this was but a symbolical phrase; and after this he filled only one, and that an ecclesiastical office. On becoming a cardinal, a religious preserves the color of his habit. That of the Camaldolese being white, Gregory XVI never changed the color of his robes, but wore the same as a monk, a cardinal, and pope.

Bartolomeo Alberto Cappellari was born at Belluno, then belonging to the republic of Venice, on the 18th of September, 1765, of parents belonging to the nobles of the place, though not favored with this world's riches. In 1783 he took the habit of the Camaldolese order in the monastery of Saint Michael in Murano, at Venice, assuming as his name in religion that of Maurus, an early disciple of Saint Benedict. After terminating his novitiate and his theological studies, he was ordained and said his first Mass in 1787.

In 1795 he was deputed to Rome on business, and there in 1799 published a work entitled "Il trionfo della Santa Sede, e della Chiesa, contra gli assalti de Novatori"—"The Triumph of the Holy See and of the Church against the Assaults of Innovators." Cardinal Wiseman characterizes it as a "work of great merit, giving proof of his extensive and varied learning." Its warm reception gave testimony also to its merit and usefulness. It passed through three editions in Venice, and was translated into several European lan-

guages. In the preface the author says: "More than one reader will perhaps find it singular and unreasonable that while souls devoted to the Church deplore the ruin of the sanctuary, the dispersion of the sacred ministers of the altar, exile, captivity, and outrages inflicted on the sovereign pontiff himself, whom God has abandoned to the power of his pitiless enemies, while, in a word, the Holy See reels, and the Church groans under the weight of its chains, I should undertake to represent the Church and the Holy See as triumphing over their enemies. If, since the barbarism of the early centuries, there was one epoch where the triumph of the Holy See and of the Church should strikingly appear, it is certainly the present epoch, which Eternal Wisdom has predestined to severe trials, in order that, spending its strength against the Church, impiety may have no means left for repeating its blows, redoubling its attacks; that incredulity may lose the hope of conquering; and that Catholics may at least recognize the fact that it is, as Saint John Chrysostom observes, 'more easy to extinguish the sun than annihilate the Church.' "

In 1805 he was created abbot, and exercised the office at the monastery of Saint Gregory in Rome, and in that of his original profession at Venice. The first, however, became his place of residence.

The church and monastery of Saint Gregory are beautifully situated on the Cælian Hill, and occupy the site of a religious house founded by that great pope in his own house. Its original dedication was to the apostle Saint Andrew, in whose honor there still exists a chapel in the garden, adorned with exquisite frescoes. Over the threshold of this house proceeded Saint Augustine and the other missionaries whom Saint Gregory sent to England. From the Benedictines it passed into the hands of the Camaldolese, a branch indeed of

that religious order. The Camaldolese take their name from one of the three celebrated "sanctuaries" of Tuscany, situated among the fastnesses of the Apennines, and remarkable for the beauties of their positions, and of the prospects around them. But the Camaldolese, founded by Saint Romuald in the thirteenth century, have two forms of life, one monastic, the other eremitical. It was to the monastic branch that Dom Mauro Cappellari belonged. In the splendid monastery of Saint Gregory the Great he passed upwards of twenty years of quiet obscurity, enjoying the command of a rich library, to which he greatly added.

But, although scarcely known to the public, he was one of the many living in Rome who, silent and unseen, carry on the great business of the Church, as its counsellors, theologians, and referees in arduous affairs. In this way Father Cappellari was well known to the Holy See, and full opportunity was given him to become acquainted with ecclesiastical and even civil business, and to manifest his ability, prudence, and uprightness in its transaction. Among other grave duties, Leo XII imposed on him those of visitor of the four lesser universities. Those who knew his merits fully expected that he would be soon placed in a position to display them more usefully, when it appeared as if a friendly rival had stepped in between him and his well-earned honors.

Another religious of the same order, and from the same province, had come to Rome much later, and was his junior by several years. This was Dom Placido Zurla, a man of great learning and pleasing manners, and adorned besides with high moral qualities. But he had taken no leading part in ecclesiastical affairs in Rome, nor had he borne the weight of its evil days. His celebrity, indeed, as an author had been rather in a very different line, that of geographical research. In 1818 he had published, at Venice, an interesting work on

Marco Polo and other early Venetian travellers, and he had brought to light, or at least greatly illustrated, a singular map of the world, preserved in the library of Saint Mark's, which, though long anterior to the age of Columbus, seemed to give a hint of a western continent. He was the intimate friend of Father Cappellari; and all Rome was astonished when he was named cardinal by Pius VII in May, 1823, not because his own merits were underrated, but because his elevation seemed to bar that of his fellow-monk. For it was supposed to be impossible that two religious should be raised to the purple from one very limited monastic body. So Zurla felt it; and on receiving notice of his coming nomination, he is said to have proceeded to the feet of Pius, and deprecated it as an injustice to his friend—indeed, as certainly a mistake. However, it was not so. He became vicar of Rome, and was Protector of the English College till his death in Sicily in 1834. Not the slightest interruption of affection took place between the two religious brethren, even after the last had become first; and Zurla was vicar to Cappellari.

In fact, Leo XII overlooked all usages, ordering a complete equipment for a cardinal to be prepared at his own charge; and the color and form of the robes left no doubt who the unknown nominee was to be. On the 25th of March, 1825, Leo created him cardinal, but reserved him in petto till March 13 of the following year, when he proclaimed him with such a eulogium as has seldom been pronounced in consistory. He spoke of him as a person "so very remarkable for innocence and dignity of manners, and most learned, especially in ecclesiastical matters, and for protracted labors endured for the Apostolic See, that we have deemed it a duty to reward with the cardinalitial dignity the services which he has rendered with untiring perseverance; for we have

made a law to raise to dignities in the Church only men distinguished by a well-deserved renown for piety and learning, and who have trodden the career of honors by this holy and legitimate way, and by no other."

As Prefect of the Propaganda, Cardinal Cappellari rendered signal services and acquired an extensive practical knowledge of the various missions throughout the world. In this capacity he examined the acts of the first Council of Baltimore, and corrected the mistaken idea that the Douay Bible, or any of the multitudinous varieties bearing that name, had been approved at Rome.

On the feast of the Purification, February 2, 1831, an end was put to the conclave by his election to the supreme pontificate, by the name of Gregory. The ceremony of his coronation, which took place on the 6th, was enhanced by his consecration as bishop at the high altar of Saint Peter's. This function served clearly to exhibit the concurrence in his person of two different orders of ecclesiastical power. From the moment of his acceptance of the papal dignity, he was supreme head of the Church, could decree, rule, name, or depose bishops, and exercise every duty of pontifical jurisdiction. But he could not ordain, nor consecrate, till he had himself received the imposition of hands from other bishops, inferior to himself, and holding under and from him their sees and jurisdiction.

On a previous occasion, when Clement XIV was named pope, he received episcopal consecration separately from his coronation. Gregory united the two functions; but, following a still older precedent, departed from ordinary forms.

In the Roman pontifical, the rite prescribed for episcopal consecration is interwoven with the Mass, during which the new bishop occupies a very subordinate place till the end, when he is enthroned, and pronounces his first episcopal

benediction. Here the entire rite preceded the Mass, which was sung in the usual form by the new pope. Like every other bishop, he recited, kneeling before the altar, and in presence of his clergy, the profession of faith, the bond here which united the head with the body, instead of being, as ordinarily, the link which binds a member to the head.

The morning was bright and full of joy; the evening came gloomy and charged with sinister prognostics. It was in the very square of the Vatican, while bestowing the first papal blessing, that the rumor reached him of insurrection in the provinces. It was one of those vague reports the origin and path of which no one can trace. For it was only on the 4th that Bologna had risen. A cannonade had been heard in the direction of Modena, which was taken for a signal of premature revolution. It was that of the grand duke's attack on the house of Ciro Menotti, who had been treated with all the kindness of a domestic friend by that monarch, while he was the very centre of a general conspiracy. His treachery was discovered, and his intentions were frustrated by the vigilance and intrepidity of the duke, who took and himself conveyed him away captive, where he could be better held. Soon the insurrection spread; and, having occupied the legations, overflowed its original boundaries, and sent its forces towards the capital, where a movement was attempted with no real success.

In Rome the outbreak was not the work of the whole Carbonari organization, but of one body only. Still, it spread widely among the excitable masses engaged in that vast conspiracy, and an insurrection was to take place simultaneously at Parma, Modena, Bologna, and all the other cities of the legation. England encouraged them, France durst not give open aid. Two of the Bonapartes were in the Papal States, sons of Queen Hortense, Louis and Napoleon,

the future emperor. Both, unmindful of the generosity of the popes to their family in its hour of trial, joined the insurrection, the elder sinking a victim to disease.

The revolt made Bologna its headquarters. Gregory at once assigned Cardinal Bernetti to the legations, and invested him with full powers and orders to meet force by force. But trouble soon began at Rome, and the new pontiff was compelled to secure the safety of the Eternal City. Cardinal Bernetti was appointed secretary of state.

February 12 was the carnival. But an edict suspended the sports. It was not to be a Roman holiday. A civic guard was formed; and the pope, through his prime minister, appealed to the old Romans of Dei Monti and Trastevere. Troops patrolled the streets, warned good citizens to retire and keep out of danger. The immense rally of the people around the pope disconcerted the revolutionists; they saw that it was not the time for success. The plot for seizing the Castle of Sant' Angelo was defeated. In the evening of the 12th a party attacked the post-office, hoping to get the arms stored there, but the soldiers were on the alert; they dispersed the assailants, wounding and capturing several.

Whatever may have been the feelings of the provinces, certainly Rome gave no proof of sympathy with revolution, but rather manifested enthusiastic devotion to her new sovereign. Upon the civic guard being enlarged to enable the regular troops to move northward, multitudes presented themselves for enrolment; and, among these, persons of the highest class, eager to take on themselves the defence of the pope's sacred person. Prince Altieri received the command of this body. The loyalty of the poorer classes became almost alarming. They surrounded the royal carriage in such masses that it was scarcely possible to move through them; and they expressed their attachment and readiness to fight

with a clamor and warmth that would have rendered any attempt to remove them a dangerous experiment.

The pope displayed the utmost calm, fortitude, and prudence. The blow was, no doubt, to him cruel and disappointing. It served better than any symbolical ceremony to remind him, on his coronation day, how earthly glory passeth quick away. He was yet untried, determined to devote himself to his high duties with zeal and with ability. He had every reason to hope that he should continue the peaceful career of his predecessors. There was no army worth naming kept up in the States—a burden less, pressing on the people. Repression had never been a contemplated principle of government; military occupation had not been considered as the tenure of an ecclesiastical dynasty. There was one consolation certainly in what had just occurred. The insurrection had broken out before his election was known. It could have no personal motive, no enmity to himself. It arose against the rule, not against the ruler; against the throne, not against its actual possessor.

Neither could it be said that the revolution was a last measure, after preliminary efforts—the resource of men driven to extremity, by being denied all redress. The outburst was sudden, though doubtless premeditated; it aimed at the final overthrow of the reigning power, not at modifications of government. It pretended to seek, not reforms, but the substitution of a republic for the existing and recognized rule. Now let any one impartially discuss with himself what he would have done in similar circumstances, and it will be difficult for him to arrive at a condemnation of the course pursued by Gregory. There was no question of concession, but of cession only. His governors and representatives had been driven away, and an army was forcing its way towards his capital, not to make terms, but to expel him. They were

prepared to treat with him, not as aggrieved subjects, but as the supreme rulers. They were now the nation, the government; sitting in provisional form, in provincial cities, distracted, unorganized. Was it his duty to recognize at once their claims, and, if they proved unable to drive him from Rome, to divide his States with them, and surrender, at the bidding of at most a faction, the rich provinces over which he had just been appointed? Or was he to yield to this violence, because, in the confidence of a paternal rule, the papacy had not kept up a disproportionate standing army during peace?

If not, if any one similarly circumstanced would have felt that his first duty was to secure integral possession of his rightful dominions, and to rescue the country from civil war, there was no alternative but the one adopted by Gregory, the calling to aid an allied power, especially one to whom the well-known lesson applied—

"Nam tua res agitur, paries cum proximus ardet."

Gregory first appealed to France. Cardinal Bernetti applied to the new government at Paris for aid to suppress the revolt. The Revolution of July had underhandedly encouraged the rebellion: asked now to repress the movement, the government of Louis Philippe was caught. Through her chargé d'affaires, Belloc, France is supposed to have replied that her principle of non-intervention forbade her mingling in internal debates. France was, therefore, compelled to leave to Austria the predominating influence in Italy.

Austria acted with vigor. In a few days the ill-devised revolt was suppressed; those still in arms were bargaining; the rest were in prison or exile.

That foreign assistance, especially when prolonged, is an

evil, no one can doubt; and as such none more deplored it than Gregory XVI. But there was only a choice of evils; and surely this one was less so than anarchy and all its miseries. In fact, it is a mistake to speak of choice, since it was a necessity without an alternative. For the outbreak itself, independent of all abstract questions, was a grievous calamity to the country. Its promoters, of course, appropriated to themselves the provincial chests, and cut off supplies from the capital, where public payments had to be made. The additional expenses entailed by it, and the irregularities that ensued in the collection of revenues, embarrassed for a long time the public finances: a loan had to be contracted for the first time, and an external debt created; public property had to be ruinously sold, and profitable sources of national income farmed out for a present advantage and eventual loss; and much property belonging to ecclesiastical corporations was enfranchised, and its proceeds converted into government funds. But in the meantime payment of all sorts ran into arrears, whether dividends, salaries, pensions, or assignments. It was several years before the financial current again flowed regularly and smoothly.

In the meantime the pope was not merely calm and confident, but most active; and no one, reading the public acts of his first year of pontificate, would imagine that it was one of intestine war, confusion, and distress. Within the month of his nomination (February 28) he preconized, as it is called, twenty-two archbishops and bishops; in the September following he published seventeen more, and named twelve cardinals, several among them men of considerable merit. In March he ordered the magnificent tunnels for the Anio at Tivoli to be commenced. In April a conference of the great powers opened at Rome. It was composed of Count de

Lützow for Austria, Prince Gagarin for Russia, Count de Saint Aulaire for France, Bunsen for Prussia, and Brook Taylor, succeeded by Sir Hamilton Seymour, for England. The Marquis de Croza, envoy of Sardinia, was admitted to a consultive voice. This body, representing fanatical Protestants and Greeks, had but one sincerely Catholic member, and yet it undertook to lay down rules for the government of the Papal States. A supercilious attempt was made to impose on an independent monarch. It stimulated revolt by its arrogant effort to judge the internal concerns of another country.

The memorandum drawn up by the fanatical Bunsen accumulated words to obscure thought, and in glittering generalities recommended ameliorations, without one practical suggestion or the most feeble spark of real statesmanship, and Prussia and Russia were glad in the end to disavow it.

Gregory XVI and Cardinal Bernetti knew the wants of the Church far better than this self-constituted body of advisers, men sent to treat the affairs of other countries at Rome, not to attempt to govern Rome. Their shallow vagueness blunted the edge of their weapons. The government of Louis Philippe, which had excited the Italian revolts and was far from being solidly established itself, offered the pope its guarantee on condition of his adopting the reforms in the memorandum, and proclaiming them as laws. Gregory XVI could not but smile when Cardinal Bernetti informed him of these offers. "Oh," exclaimed the pope, "the bark of Peter has stood worse trials than this. We shall certainly brave the storm. Let King Philip of Orléans keep in reserve for himself the bonaccia that he would sell us at the price of honor. His throne will crumble; this will not."

The reply of Cardinal Bernetti expressed firmly that the

pope was reforming, but that he could not surrender his sovereignty. The envoys of the powers stirred up fresh troubles, but Gregory was showing himself a true father of his people.

He reduced the duties on salt and flour, and modified other imposts; created chambers of commerce in various cities, including the metropolis; issued excellent laws for municipal government, and reorganized that of several provinces, raising their rank for that advantage; introduced great improvements in the code of procedures, criminal and civil; and established a sinking-fund for the gradual extinction of the newly contracted debt.

But perhaps the most striking act of the year 1831 was the publication of the apostolic constitution Sollicitudo Ecclesiarum, dated August 5. As Cardinal Cappellari, Gregory had been the chief instrument in granting bishops to the new Spanish-American republics. He had, in 1827, on the part of Leo XII, met Labrador, the envoy sent by Ferdinand VII to Rome to oppose this concession by the Holy See. Labrador was acknowledged by all parties, and especially by the diplomatic body in Rome, to be one of the most accomplished and most able statesmen in Europe, yet he could not carry his point.

The sentiments maintained by Cardinal Cappellari as a negotiator were authoritatively proclaimed by him as pope, in the bull just mentioned—that the Holy See recognizes governments established de facto, without thereby going into the question of abstract rights. At the moment when changes were rapidly made in governments and dynasties, and when sceptres passed from hand to hand with the rapidity of magical or illusory exhibitions, it was at once bold and prudent to lay down simple principles by which the judgment of the Holy See might be easily anticipated, at the same time

that it kept itself clear of all internal disputes and embarrassing appeals during actual contests.

Gregory XVI, on the 15th of August, 1832, issued his celebrated encyclical:

"Gregory, PP. XVI.

"To all the Patriarchs, Primates, Archbishops, and Bishops, health and apostolic benediction:

"You are doubtless astonished, venerable brethren, that since the day when the burden of government of the whole Church has been imposed on our weakness, we have not yet addressed you our letters, as the custom introduced in even the earliest times, and our affection for you, seemed to command. It was, indeed, the most ardent of our wishes to offer you our heart from the earliest days, and enable you, by a communication of our spirit, to hear that voice with which, according to the order received by us in the person of the blessed Peter, we should confirm our brethren. But you are well aware by what evils and what calamities we have been assailed from the first instant of our pontificate; and how, carried away as we were, suddenly, into the midst of the tempest, a miracle of the right hand of the Lord alone spared us the grief of being swallowed up, the victim of the fearful conspiracy of our enemies.

"Our heart refuses to renew, by the sad picture of so many perils, the sorrow that they have caused us; and we bless the Father of all consolation, who, scattering the disloyal, has rescued us from the imminent danger, and, appeasing the most fearful tempest, has enabled us to breathe after so great a fear. We at once proposed to impart to you our designs for healing the wounds of Israel; but the enormous weight of care by which we were overwhelmed for the restoration of public order again retarded the execution of our desires.

"Another motive of silence was afforded by the insolence of the factions who endeavored a second time to rear the standard of rebellion. At the sight of such stubbornness on the part of men whose unbridled fury, far from relaxing, seemed only envenomed and increased by too long impunity and by the manifestation of our paternal indulgence, we have been compelled, though with a soul crushed with grief, to use the authority committed to us by God, and arrest them by the rod of severity. Since then, as you may well conjecture, our solicitude and our labors have only increased from day to day.

"But since, after necessary delays from the same causes, we took possession of the pontificate in the Lateran Basilica, according to the usage and institutions of our predecessors, at last setting aside all delay, we hasten towards you, venerable brethren, and give you, as a token of our sentiments for you, this letter, written on this day of joy, when we celebrate by a solemn feast the triumph of the Blessed Virgin, and her entrance into heaven. May she, whose protection and power we have experienced amid the most violent storms, deign to assist also in the duty which we fulfil towards you, and inspire our soul from on high with the thoughts and measures most salutary to the flock of Christ.

"It is, indeed, with profound grief and a soul steeped in sadness that we come to you, knowing your zeal for religion, and the cruel anxiety excited in you by the great dangers which surround it. For we can say in all truth, now is the hour granted to the power of darkness to winnow, like grain, the children of election. The earth is truly in mourning, and wastes away, infected by its inhabitants, because they have transgressed the laws, changed justice, and dissipated the eternal alliance.

"We speak to you, venerable brethren, of evils which you

behold with your own eyes, and which we consequently, in common, deplore. Perversity, science without modesty, unbridled license are at work, full of ardor and of insolence. The sanctity of the mysteries excites nothing but contempt; and the majesty of the divine worship, that power which the mind of man can neither resist nor dispense with, has become for perverse men an object of censure, profanation, and sacrilegious derision. Thence, sound doctrine altered, and the errors of every kind everywhere broadcast with scandal. The sacred rites, the rites and institutions of the Church, all that is most holy in discipline, are none of them safe from the audacity of these tongues of iniquity. Our chair at Rome, that see of the blessed Peter on which Christ laid the foundation of his Church, is cruelly persecuted; and the bonds of unity are daily more and more enfeebled, or violently rent asunder. The divine authority of the Church is attacked; its rights torn from it; it is subordinated to utterly earthly considerations, and by force of injustice it is devoted to the contempt of nations, reducing it to a shameful servitude. The obedience due to bishops is destroyed, and their rights are trampled under foot. Academies and universities resound with new and monstrous opinions; and no longer in secret or obscurely do they attack the Catholic faith, but publicly declare against it a horrible and impious war. The lessons and examples of the masters thus pervert the youth; the disasters of religion receive an immense increase, and the most frightful immorality gains and spreads. Thus when the sacred bonds of religion are once contemptuously cast aside, bonds which alone preserve kingdoms and maintain the power and vigor of authority, public order is seen to disappear, sovereignty perish, and all legitimate power menaced by an ever-approaching revolution—abyss of bottomless miseries, which these conspiring

societies have especially dug, in which heresy and sects have, so to speak, vomited, as in a sewer, all that their bosom holds of license, sacrilege, and blasphemy.

"Such are, venerable brethren, with many others still perhaps graver, too long to detail here, and known to you all, the causes of a cruel and incessant grief, which cannot but fill us with bitterness, who, placed on the chair of the Prince of the Apostles, should be more than any other devoured by zeal for the house of God. But since the very place we occupy warns us that it is not sufficient to deplore these unnumbered misfortunes, unless we also use every effort to remove the source, we invoke the aid of your faith, and appeal to your zeal for the salvation of the sacred flock. Venerable brethren—you whose known virtue and religion, singular prudence and unwearied vigilance, increase our courage, and pour into our soul, afflicted by so many disasters, the balm of consolation—it is for us to raise our voice, to prevent, by our united efforts, the wild boar of the forest from trampling down the vineyard, and the wolves from ravaging the flock of the Lord. It is for us to lead the sheep only to wholesome pasturage, where not a hurtful weed need be dreaded by them. Far, then, from us, most dear brethren, amid scourges, multiplied and menacing dangers, far from us the indifference and fears of pastors who abandon their sheep, or sink into fatal slumbers beside the flock deprived of their care. Let us then act in a spirit of unity for our common cause, or rather for that of God; and against common enemies, for the salvation of all the people, let us unite our vigilance and efforts.

"This you will do perfectly if you watch over yourselves and your doctrine, as your office makes it your duty, repeating incessantly to yourselves that every novelty attempts to undermine the Universal Church, and that, according to the

warning of the holy Pope Agatho, 'nothing that has been regularly defined can bear diminution, or change, or addition, and repels every alteration of sense, or even of words.' Thus will that union remain firm and unshaken, which reposes on the see of Peter as its base, so that the centre whence flow for all the churches the sacred rights of the Catholic communion may also be for all a defensive wall, a protecting asylum, a port against shipwreck, and a treasure enriching them with incalculable good. Thus, then, to repress the audacity of those who endeavor either to annihilate the rights of the Holy See, or to detach from it the churches of which it is the support and life, incessantly impress on the faithful profound sentiments of confidence and respect towards it, and thunder in their ears those words of Saint Cyprian: 'It is an error to believe that one is in the Church when he abandons the see of Peter, which is the foundation of the Church.'

"This should be, then, the aim of your efforts and the object of a continual vigilance, to guard the deposit of faith amid this vast conspiracy of impious men, whom we see, with the liveliest grief, formed to scatter and ruin it. Let all remember that the judgment as to sound doctrine with which the people should be nourished, that the government and administration of the whole Church belong to the Roman pontiff, to whom has been confided, by our Lord Jesus Christ, as the Fathers of the Council of Florence have clearly declared, the plenary power to feed, rule, and govern the Universal Church. As to the bishops in particular, their duty is to remain inviolably attached to the see of Peter, to keep the holy deposit with scrupulous fidelity, and to feed, as far as lies in their power, the flock of God. For the priests, they must be subject to their bishops, and honor them as the fathers of their souls, according to the advice of Saint

Jerome, and never forget that it is forbidden them, by the ancient canons, to do anything in the ministry confided to them, or take upon themselves the office of teaching and preaching, without the approbation of the bishop to whom the care of the faithful has been committed, and who will render an account of their souls. Let them, in fine, hold it as a certain and incontestable truth that all who seek to disturb this order in any way, shake, as far as in them lies, the constitution of the Church.

"It would, therefore, be a crime, a formal derogation from the respect due the ecclesiastical laws, to blame, by an insane liberty of opinion, the discipline which the Church has consecrated, by which the administration of holy things and the conduct of the faithful are regulated, which determines the rights of the Church and the obligations of its ministry, and to declare that discipline hostile to certain principles of natural law, or incapable of acting by inherent imperfection, or declare it subject to the civil authority.

"But since, to use the words of the Fathers of the Council of Trent, it is certain that the Church was instructed by Christ and his apostles, and that the Holy Ghost never fails, by daily assistance, to teach us all truth, it is the height of absurdity and outrage towards it to pretend that a restoration and regeneration have become necessary to secure its existence and its progress; as if it could be believed that it was thus subject either to faintness, darkness, or other alterations of this kind. And what do these bold innovators seek, except to give new foundations to an institution which would thereby be only man's work, and realize what Saint Cyprian cannot sufficiently detest, by rendering the Church human, from all-divine that it is? But let the authors of such machinations know and remember that to the Roman pontiff alone, according to the testimony of Saint Leo, has been

confided dispensation from the canons, which he alone, and not any private individual, has power to pronounce, according to laws sanctioned by the Fathers; and that thus, as Saint Gelasius says: 'It is for him to balance the various decrees of the canons, and limit the ordinances of his predecessors, insomuch as to relax something of their rigor, and modify them, after mature examination, according as the necessity of the times requires for the new wants of the Church.'

"Here we invoke the constancy of your zeal, in favor of religion, against the enemies of ecclesiastical celibacy, against that abominable league which daily agitates and extends, which grows by the impure mixture of the most impudent philosophers of our age, and even of many apostates from the clerical order, who, forgetting themselves and their duty, the sports of alluring passions, push license so far as to dare, in many places, present to the princes petitions in public, and renewed, to obtain the abolition of this sacred point of discipline. But we blush to turn our attention any longer on such shameful attempts; and, full of confidence in your religion, we repose in you the care of defending, with all your strength, according to the rules of the sacred canons, a law of such exalted importance, preserving it in all its integrity, and repulsing the shafts aimed against it from all sides by men tormented by the most infamous passions.

"Another object calling for our common solicitude is the marriage of Christians, that pure alliance which Saint Paul has called a great sacrament in Jesus Christ and his Church. Let us stifle the bold opinions and rash innovations which can compromise the sanctity and indissolubility of its bonds. This recommendation had already been made to you in a special manner by the letters of our predecessor Pius VII, of happy memory. Yet the attacks of the enemy are con-

stantly increasing. Care must therefore be taken to teach the people that marriage, once lawfully contracted, can no more be dissolved; that God has imposed on the married whom he has joined together, the obligation of living in perpetual society, and that the knot which binds them can be severed only by death. Never forgetting that marriage is included in the circle of holy things, and placed, consequently, under the jurisdiction of the Church, the faithful will have under their eyes the laws of the Church in this matter; they will obey them with religious respect and fidelity, convinced that on their execution depend absolutely the rights, stability, and legitimacy of the conjugal union. Let them beware of admitting in any manner anything derogatory to the canonical rules and the decrees of the councils; knowing well that an alliance will be ever unhappy when formed either in violation of ecclesiastical discipline or before asking the blessing of the Heavenly Father, or in following only the impulse of passion, which permits them to think neither of the sacrament nor of the august mysteries which it signifies.

"We now come to another and most fruitful cause of the evils which at present afflict the Church, and which we so bitterly deplore; we mean indifferentism, or that fatal opinion everywhere diffused by the craft of the wicked, that men can by the profession of any faith obtain the eternal salvation of their souls, provided their life conforms to justice and probity. But in a question so clear and evident it will undoubtedly be easy for us to pluck up from amid the people confided to your care so pernicious an error. The apostle warns us of it: 'One God, one faith, one baptism.' Let them tremble then who imagine that every creed leads by an easy path to the port of felicity; and reflect seriously on the testimony of our Saviour himself, that those are against Christ

who are not with Christ, and that they miserably scatter by the fact that they gather not with him, and that consequently they will perish eternally without any doubt, if they do not hold to the Catholic faith, and preserve it entire and without alteration. Let them hear Saint Jerome himself, relating that, at the epoch when the Church was divided into three parties, he, faithful to what had been decided, incessantly repeated to all who endeavored to win him over: 'Whoso is united to the chair of Peter is with me.' In vain did they attempt to create an illusion by saying that he himself was regenerated in water; for Saint Augustine answers precisely: 'The branch lopped off has the shape of the vine; but what avails the form if it have not the root?'

"From this poisoned source of indifferentism flows that false and absurd, or rather extravagant, maxim that liberty of conscience should be established and guaranteed to each man—a most contagious error, to which leads that absolute and unbridled liberty of opinion which for the ruin of Church and State spreads over the world, and which some men, by unbridled impudence, fear not to represent as advantageous to the Church. 'And what more certain death for souls,' says Saint Augustine, 'than the liberty of error!' On beholding them thus, indeed, take away from men every rein able to restrain them in the paths of truth, hurried as they already are to ruin by a nature inclined to evil, we may say in truth that there yawns that pit of the abyss, from which Saint John beheld ascending a smoke that obscured the sun, and locusts to lay waste the earth. Thence, in fact, the instability of minds; thence the ever increasing corruption of the young; thence, in the people, the contempt of sacred rights and the holiest laws and things; thence, in a word, the saddest scourge that can ravage States, since experience attests, and the remotest antiquity teaches, that cities powerful in

wealth, dominion, and glory perished by this sole evil—the unbridled liberty of opinions, the license of public discourse, the passion for changes.

"With this is blended the liberty of the press—the most fatal liberty, an execrable liberty, for which there never can be sufficient horror, and which certain men dare so loudly and earnestly to demand and extend everywhere. We shudder, venerable brethren, when we consider the monstrous doctrines, or rather prodigies of error, with which we are overwhelmed; errors disseminated far and wide by an immense multitude of books, pamphlets, and other publications, small indeed in bulk, but enormous in perversity, giving rise to the malediction which covers the face of earth and causes our incessant tears.

"Yet there are, alas! men so carried away with impudence as not to hesitate to maintain stubbornly that the deluge of error flowing hence is quite sufficiently compensated by the publication of some book printed to defend truth and religion amid this mass of iniquity. It is doubtless a crime, and a crime condemned by every species of law, to commit with premeditation a great and certain evil, in the hope that perhaps some good will result; and what man of sense will ever dare to say that it is lawful to scatter poisons, to sell them publicly, to hawk them about, nay, more, to take them with avidity, under the pretext that there exists some remedy which has at times snatched from death those who used them?

"But very different has been the discipline of the Church in regard to the extinction of bad books from the very days of the apostles, who, we read, burned publicly a great number of books. To be convinced of this, it will suffice to read attentively the laws passed on this matter in the fifth Lat-

eran Council, and the constitution published soon after by Leo X, our predecessor of happy memory, to prevent what had been happily invented for the increase of faith and the propagation of useful arts becoming perverted to the very opposite, and becoming an obstacle to the salvation of the faithful.

"It was, too, the object of the most vigilant care of the Tridentine Fathers, who, to remedy so great an evil, ordered by a most salutary decree the preparation of an index of books containing evil doctrines. 'We must combat with courage,' said our predecessor Clement XIII, of happy memory, in his encyclical letter on the proscription of dangerous books—'we must combat with courage as the occasion itself requires, and exterminate with all our strength the scourge of so many deadly books; the matter of error will never disappear if the criminal elements of corruption do not perish consumed by the flames.'

"From this constant solicitude, wherewith the Holy Apostolic See has in all ages endeavored to condemn suspicious and dangerous books, and wrest them from the hands of men, it appears evident how false, rash, and injurious to the Holy Apostolic See, how fruitful in great misfortunes for the Christian commonwealth, is the doctrine of those who, not only rejecting censure as too burdensome and onerous, have reached such a degree of perversity that they do not hesitate to proclaim that it is repugnant to the principles of justice, and refuse to the Church the right of decreeing and enforcing it.

"As we have also learned that, in writings publicly diffused, certain doctrines are taught destructive of the fidelity and submission due to princes, everywhere enkindling the firebrands of sedition, it must be carefully guarded lest the

people, deceived by these doctrines, stray from the path of right. Let all consider attentively that, according to the warning of the apostle, all power is of God.

"Divine and human rights then rise in condemnation against those who, by the blackest machinations of revolt and sedition, endeavor to destroy the fidelity due to princes, and to hurl them from their thrones.

"It is for this reason, doubtless, that, for fear of being sullied by such a stain, the primitive Christians, although amid the most violent persecutions, nevertheless always deserved well of the emperors and the empire, and this they clearly demonstrated not only by their fidelity in obeying exactly and promptly all that was not contrary to religion, but also by their constancy, and even the shedding of their blood in the field. 'Christian soldiers,' said Saint Augustine, 'have served the pagan emperors; but when they attacked the cause of Christ, they no longer recognized any but Him who dwells in heaven. They distinguished the eternal from the temporal master, and yet they were submissive, for the sake of the Eternal Master, to the same temporal master.' This, too, Maurice, the invincible martyr, the leader of the Theban legion, kept before his mind, when, as Saint Eucherius reports, he made this reply to the emperor: 'We are, prince, your soldiers, but yet, we avow freely, servants of God, and now the extreme necessity of life to which you reduce us does not force us to rebellion; we have arms in our hands and resist not, because we prefer to die rather than to kill.'

"This fidelity of the ancient Christians towards princes appears more illustrious still, if, with Tertullian, we consider that then the Christians of that time lacked neither numbers nor troops, had they chosen to expel their avowed enemies. 'We are but of yesterday, and we fill every spot: your cities,

your islands, your fortresses, your municipalities, your assemblies; the camps themselves, the tribes, decuriæ, the palace, senate, and forum. In what war were we not alert and ready even for unequal forces, we who allow ourselves to be slaughtered with such ease, if, by the faith which we profess, it was not rather permitted to receive than to inflict death? Numerous as we are, if, retiring into some corner of the globe, we had withdrawn from you, the loss of so many citizens, of any character, would certainly have made your tyranny blush for shame. What do I say, this separation alone would have been your chastisement. Without any doubt, you would have been seized with fear at the sight of your solitude. You would have sought some one to command. You would have had more enemies than citizens, but now your enemies are few in number, thanks to the multitude of Christians.'

"These striking examples of constant submission to princes necessarily had their source in the holiest precepts of the Christian religion, and condemn the perversity and detestable insolence of those who, burning with unbridled and irregular passion for a liberty that dares everything, employ their whole strength to overthrow and destroy all the rights of sovereign authority under the appearances of liberty. Towards the same end tended in concert the extravagances and criminal desires of the Vaudois, Beghards, Wyckliffites, and other like children of Belial, the shame and opprobrium of the human race, and which were for this reason so frequently and justly anathematized by the Apostolic See. For no other end surely do these crafty men unite all their strength; to attain it more easily and promptly, and to be able in their triumph to congratulate themselves with Luther on being free from everything, they commit with the greatest audacity the darkest crimes.

"We could not augur happier results for religion and the civil power from the desires of those who so ardently demand the separation of Church and State, and the rupture of concord between the priesthood and the empire. For it is an established fact that all the votaries of the most unbridled liberty fear more than all else this concord, which has always been so salutary and so happy for Church and State.

"But to all these objects of our poignant solicitude and overwhelming grief, which are in some sort peculiarly our own amid the common danger, must be added certain associations and meetings, having determined rules, which form a sort of army corps, with the followers of every form of false religion and worship, under the appearance, it is true, of devotion to religion, but in reality with the desire of spreading broadcast novelty and sedition, proclaiming every kind of liberty, exciting trouble against the sacred and the civil power, and denying all authority, even the most holy.

"With an afflicted heart, but full of confidence in Him who commands the winds and restores calms, we write these things, venerable brethren, that, armed with the buckler of faith, you may continue to fight bravely the fight of the Lord. You, especially, it behooves to stand like a rampart against every high place that rises against the science of God. Draw the sword of the Spirit, which is the Word of God, and let those who hunger for justice's sake receive nourishment from you. Chosen to be diligent cultivators in the Lord's vineyard, act for this sole end, and labor in unison, that every root of bitterness be torn up from the field confided to you, and that, every seed of vice being stifled, a cheering harvest of virtues may grow unto fulness. Embracing with paternal affection those especially who apply their mind in particular to sacred sciences and philosophical questions, exhort them and prevent their straying from the

paths of truth to run the way of the impious, by resting on the sole powers of their reason. Let them remember that it is God who leads in the paths of truth and who perfects the wise, and that otherwise it is impossible to know God, God who by his Word instructs men to know him. The proud, or rather mad, man assumes to weigh in human scales the mysteries of the faith which are above all human sense, and to put his trust in a reason which, by the very condition of human nature, is weak and feeble.

"Moreover, may the princes, our dearest sons in Christ, favor with their power and authority the wishes we form with them for the prosperity of religion and the States, and think that their power has been given them, not only for the government of the world, but especially for the support and defence of the Church. Let them seriously consider that all that is undertaken for the salvation of the Church is also undertaken for their repose and the maintenance of their authority. Nay, more, let them be convinced that the cause of faith should be far dearer to them than that of their kingdom, and that their greatest interest, we say it with Pope Saint Leo, is to see the crown of faith added to their diadem by the hand of the Lord. Set up as fathers and guardians of the nations, they will secure their true and constant happiness, with peace and plenty, if they make it their principal care to make religion flourish with piety towards God, who bears written on his thigh: 'King of kings, Lord of lords.'

"But that all these things may be happily accomplished, let us raise our eyes and hands towards the Blessed Virgin Mary, who alone has destroyed all heresies, who is the principal object of our confidence; we say more, the very reason of our hope. In the present urgent needs of the fold of the Lord, may she herself implore the most happy success for our zeal, our designs, and our enterprises.

"Let us also, by humble prayer, ask Peter, Prince of the Apostles, and Paul, the associate in the apostolate, that you all be like an unshaken wall, and lay no other foundation than that which has been laid. Supported by this cheering hope, we trust that the author and finisher of our faith, Jesus Christ, will comfort us all amid the extreme tribulations that overwhelm us, and as a prestige of heavenly aid, we impart, venerable brethren, to you, and to the sheep confided to your care, the apostolic benediction.

"Given at Rome, at Saint Mary Major's, August 15, the feast of the Assumption of the Blessed Virgin Mary, in the year 1832 of the Incarnation of our Lord, and of our pontificate the second."

However warlike the attitude may appear which Gregory was compelled to assume at the commencement of his reign, the arts which stamped it with their character were the arts of peace. Scarcely any pontificate has their footprints more deeply or more widely impressed on it than his. He was not content with continuing or extending what his predecessors had commenced, but he created; that is, began from nothing, and accomplished what was wanting altogether till his time. Nor did he confine himself to any one department of art; but his attention was comprehensive and generous, not guided by caprice, but directed by a discerning taste.

Let us begin with these higher proofs of genius. The Roman galleries were rich, till his time, in masterpieces of Greek and Roman art. Indeed, one only wonders how so much that is beautiful remains there after Rome has enriched the rest of the world. Unfortunately, in ancient times, many of the sculptures excavated, when the soil was for the first time upturned, were placed in the palaces or villas belonging to the family of the reigning pope, and thereby be-

came appropriated to its own use. Thus the Medici villa received those matchless statues and groups which make the Tribuna at Florence a temple of highest art, though adorned only with spoils secretly conveyed from Rome. Thus, also, whatever in the museum of Naples bears the name of Farnesian, as the Hercules and Dirce, came from the gigantic palace of that family in Rome. Let us imagine these two collections poured back into their original source, and what would the Vatican be now? Then add to the sum of Roman artistic wealth the innumerable pieces of sculpture collected or scattered in other places, and even in other parts of the city, in the villas and palaces of Rome, in the Louvre, at Munich, in London, and it well may be said that the Eternal City has not only heaped up artistic treasures for herself, but that she has enriched with them the entire world.

With this inexhaustible mine of wealth, she had not thought of going beyond her own soil to increase her store. She watches, indeed, more jealously over it, and over every new discovery, and does not allow the stranger, so easily as formerly, to be a gainer by her own losses. The consequence has been most beneficial. Unable any longer to look to Italy for the accumulation of masterpieces, we have turned to the original fields where she reaped her golden harvests, to Greece and Asia, to Lycia and Halicarnassus. It was Gregory XVI who first enlarged the boundaries of artistic collection in Rome, and brought into near connection the monuments of earlier schools, those from which it had always been supposed that the more elegant and sublime productions of Grecian taste and genius had received their first inspirations.

The discovery of Assyrian monuments has indeed materially modified these theories. Egypt can no longer claim to be the cradle of artistic Greece; no lawgiver of her future

code of taste ever lurked in the bulrushes of the Nile. And Etruscan art is no antecedent preparer or modifier of Grecian grace; it is a portion, finished and refined, of it, though corresponding with it in progressive development, from rigid archaism to unzoned luxuriancy.

Gregory added to the Vatican, but kept unblended with its chaster treasures, most valuable collections of these two new classes of monuments. He began nearest home. Mention has already been made of the Etruscan discoveries commenced a few years earlier in the papal territory. Campania had long supplied Europe with what are still called Etruscan vases. The museum at Naples was rich in its collection of them; and most other countries possessed a few specimens. North of Rome, most Etrurian cities contained local museums, in which were deposited curiosities, as they are called, picked up in the neighborhood. Chiusi, Volterra, Cortona, and other successors of old Etruscan towns, treasured up with care the remains and evidences of their ancient taste and splendor. Sometimes an antiquarian academy or society occupied itself with researches and discussions on the spot, and published learned and useful transactions. Such are those of the academy of Cortona, which extend to many volumes, full of interesting matter.

But, a few years before the accession of Gregory, a rich vein of excavation had been struck into, situated outside the confines of modern Tuscany, but within the territory of ancient Etruria. The very names of Vulci, Tarquinii, and Ceræ suggest to classical ears the idea of places belonging to that ancient confederation; but the names had themselves been buried, like the cities to which they belonged, under such designations as Arco della Badia, Ponte d'Asso, or Canino. In the last of these places, the prince who takes his title from it, Lucien Bonaparte, made extensive researches,

and drew from them an immense collection, which has found its way to the British Museum. Etruscan "diggings" became the rage; and many adventurers were amply repaid. It was not the ruins of cities that were sought, but their cemeteries. The custom of savage nations, so often prolonged into high civilization, of providing the dead with the implements and furniture which they needed on earth, to serve them in an ideal world, that usage which suggested the slaughter of the soldier's war-steed, or of the sovereign's wife, and the burying of his armor with the first, or the putting the luck-penny into the hand of the rich or poor, to pay his freightage to the churlish ferryman, was fully appreciated and observed by the old Italians. The tomb of a respectable person occupied the space of a cottage; its walls were painted with frescoes of banquets, games, horses, and men, of large dimensions; and within was exquisite furniture in imperishable bronze, seats, beds, lamps, and other household utensils, of the same metal, or of the more fragile but more richly labored clay. Nor were vases their most precious contents; but gold and jewelled ornaments, entombed there in profusion, attest the wealth, the luxury and taste of ancient races, as well as their reverence for their dead. Breastplates, elaborately wrought of purest gold, necklaces, earrings, bullæ for children's necks, chains of elaborate patterns, all exquisitely wrought, and enriched with pearls and gems, were found even in abundance, and may serve yet as models for the goldsmith's craft.

A glut in the market became an almost unavoidable result of this superabundance of discovery. The government of Rome, being on the spot, had the advantage of choice; and Gregory XVI, with unbounded liberality, purchased all that could be required to compose, at once, a complete collection. There was already, in the Vatican Library, a most choice selection of vases; a celebrated real chariot was in the

museum; other beautiful statues in bronze, one with an inscription on the arm, were scattered about. These were brought together in a suite of ample halls, which formerly were the cardinal librarian's apartments, but had not been occupied for many years. There is one model of a tomb, with its furniture as it was found, and there are traced copies of the frescoes, many of which fell to dust soon after contact with the air. The wonder is how they remained so many ages beyond its reach. That families should not have assumed that they had made rather a loan than a gift of their treasures to the dead, and, after a decent interval of mourning, have resumed possession; that domestics should not have filched them, or a fraternity of jewel, if not body, snatchers should not have existed for sepulchral burglaries; that, in the feuds between tribes, when cities were given to sack and ruin, rings snatched from the ears of matrons, and embroidered baldricks stripped from the bodies of slaughtered warriors, the ashes of the dead should have afforded protection to gold and pearls more efficaciously than horses and chariots; and finally, that, during the ages of Roman dominion, when the traditions of older sepulchral rites were still preserved, or in the mediæval period, when no fable of guardian dragons terrified marauders from the plunder of pagan graves, these mounds, visible to every eye, should have sealed up their treasures and kept them faithfully, till a better motive and a more intelligent spirit kindly transferred them to a surer custody and to admiring observation, may be truly considered one of those secondary dispensations of Providence, which make the works of man's hands, thus buried for ages, able to fructify in the social world, like the seed-corn found in Egyptian sepulchres, which has, after thousands of years, germinated and given harvests.

It was on the anniversary of his election, February 2,

1837, that Gregory opened his Etruscan museum; two years later he inaugurated its fellow-collection, the Egyptian. It occupies the floor immediately below the first.

In one way, Rome may be said to have anticipated all other countries in gathering Egyptian monuments, and in making them known to Europe before the collections of Drovetti or Belzoni had enriched it, and in exhibiting such a class of them as no other city can hope to rival. For centuries the obelisks of Rome, prostrate or standing, had been almost the only specimens of Egyptian art known to scholars and to artists. They are now seven or eight in number, one having been erected by Pius VI on the Quirinal, and one on the Pincian by his successor. But the great ones before the Vatican and the Lateran, the first plain and the second richly storied, had long been objects of admiration to every traveller. Their gigantic dimensions and elegant forms, their unmanageable material and finished workmanship, whether in polish or in carving, then their preserved integrity as monoliths for so many thousands of years, and the calculation of mechanical strength and skill which it has required to extract them from their granite bed, transport them, and raise them on to proportioned pedestals—a piling of Pelion on Ossa—had, perhaps, more practically than anything else, given the West a notion of the precocious civilization and huge works which so early distinguished the banks of the Nile.

Besides this singular order of monuments, which cannot be brought into a collection, there were other primitive Egyptian pieces of sculpture scattered through Rome, the full value of which was not ascertained till the discovery of the Egyptian alphabet by Young and Champollion. Such, for instance, were two out of four basalt lions, which, couched at the feet of Moses, delivered well-regulated jets

of water from their indrawn lips into the fountain bearing that patriarch's name. They were covered with hieroglyphics, which, read by the learned F. Ungarelli, showed them to belong to a very early dynasty, and to be, perhaps, coeval with the Jewish lawgiver himself.

These, and any other such remains, were replaced by less noble substitutes in their servile occupations, and were given place in the halls of the Vatican amidst other kingly monuments. But there was a third class of Egyptian, or rather pseudo-Egyptian, works, which likewise belonged exclusively to Rome. The Emperor Adrian collected, in his villa at Tivoli, imitations of celebrated buildings in every part of the world. Among the rest was a "Canopus," adorned by Egyptian works, or rather by Græco-Roman sculptures reduced to Egyptian forms. The museums abounded with such monuments drawn from the ruins of the villa; and these also were withdrawn from their usurped positions, and united to their more legitimate brethren, thus producing a contrast between the white marble progeny of Western, and the dusky granite or basalt productions of Eastern, art. This union gives a local singularity to the Roman-Egyptian gallery.

Pius VII had purchased a small but valuable collection brought from Egypt by Signor Guidi, and had placed it round a hemicycle in the Vatican that crossed the end of the great Belvedere court, uniting its two flanks. It could only be considered as placed there temporarily, and migrated to the new quarters prepared for Ises and Anubises, Cynocephali and Scarabæi. Such was the groundwork of this new aggregation to the vast Vatican group of artistic wonders; it need not be added that every opportunity has been embraced of increasing and perfecting the work so happily commenced. Nor can it be necessary to observe that the decora-

tion of this, as of every other department of art-collection, is strictly in keeping with its particular object—is here purely Egyptian, as elsewhere Etruscan or Grecian.

The gallery of paintings in the Vatican can hardly be designated by that name, which suggests the idea of walls covered with pictures from ceiling to wainscot, whether stretched into great lengths, as in Paris or Florence, or surrounding halls, as in London or Dresden. In all other collections quantity gives value, to a certain extent; and a sufficient exemplification of every celebrated school is kept in view. They are all galleries for study. At the Vatican, however, this is not the case. A few paintings, chiefly large, are hung without crowding one another, or unfairly contrasting, on ample spaces of wall, in lofty, spacious apartments, three or four only taking up the room which would elsewhere suffice for fifty or a hundred tightly fitting frames. It was not easy to place them well; and there are at least four places in the immense Vatican where they appear to be uncomfortably crowded. One of the first places which they occupied was the "Appartamento Borgia," a series of ten noble halls, at the palace end of the Belvedere court, painted most beautifully in their ceilings by some Pre-Raphaelite artists. Gregory XVI added this magnificent range to the already vast library, and filled it with additional books. Another department of that literary treasury he particularly cherished, its Christian museum. To this he made splendid additions at his own expense; among other ways, by bestowing on it a most rare and valuable series of early Byzantine paintings in beautiful preservation. He likewise purchased for himself, and left in the palace, the whole collection of pictures by Peters, an eminent German animal-painter, and a man of genuine worth and simplest mind, who died at an advanced age in Rome.

It would be unfair to consider the detached paintings hung against walls as composing exclusively the Vatican gallery. One must comprehend under this title the Sistine Chapel, as the grandest specimen of Michelangelo's masterly genius; the Stanze and Loggie, as the noblest display of Raphael's sweeter powers; Saint Laurence's Chapel, as a gem without a flaw of Beato Angelico's work, set in the very centre of Raphael's golden band; not to speak of twenty other great artists, before and since, who have left noble works upon the vaults and walls of that grandest of palaces. It was Gregory XVI who thought of arresting the progress of decay in some valuable portions of these sublime works. So little consciousness was there of their inimitable powers in the greatest artists that they did not think of sheltering their works from the most inevitable causes of destruction; they painted in the open portico, where rain and sun would play alternately, as if they took it for granted that whatever they did must of course perish, to be replaced by other men as gifted as themselves. It has always been the same. What Greek sculptor expected his marbles—brittle to the touch of any boy's pebble, defaceable under long exposure to the elements —to be placed within the shelter, and not as soon erected on the roof, of a temple? So, when too late, the frescoes of Raphael and the arabesques and stuccoes of his pupils were found to have been almost lost—indeed, preserved only by early copies and engravings. Gregory, however, continued the work of preservation, before and since carried on, of inclosing the whole of the Loggie with glass, after having had the frescoes of the upper corridor admirably restored by Professor Agricola.

It was natural to expect that, however vast the Vatican might be, it could not suffice for the unceasing inpouring of

new museums, as well as of individual objects of artistic merit. It had overflowed already, and Gregory had made its very gardens precious by the multitudes of statues, vases, and altars with which he had embellished them; for he may be said to have entirely renewed them, or even to have laid them out afresh. It was found necessary to devote some other large building to the purpose of containing works which the Vatican and Capitol either could not contain or could not suitably harbor; for new discoveries or acquisitions had been made of statues and other works that deserved conspicuous places and would not brook collocation among inferior productions. Such was the beautiful Antinous, purchased from the Braschi palace, rescued from Russian possession by the right of pre-emption reserved to the government; such the sublime Sophocles, the rival or equal of the Naples Aristides, discovered and given to the pope, in 1839, by the family of Cardinal Antonelli. But what, perhaps, primarily demanded extensive accommodation was an immense mosaic pavement representing worthies of the cestus, eminent boxers and wrestlers in their day, natives of Tuscan cities, which were proud, one may suppose, of their sons' thews and sinews. These heroes of the ring have thus been suddenly restored to fame, and are likely to obtain a second immortality, if one may use the phrase, more enduring than the first. Their proportions are colossal, and, as they stand full-length in separate compartments, it required no restricted space to stretch them forth in their original position.

The Lateran palace, a noble pile, had long stood untenanted, except for a time as a receptacle for paupers. The treasurer, Monsignor Tosti, had thoroughly repaired it and restored it to its primeval beauty; yet it was insufficient and

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ill situated for a papal residence. The "Ædes Lateranæ"—confiscated under Nero, celebrated by poets and historians as most sumptuous, given by Maxentius to Constantine as his daughter's dowry, and by Constantine, with its adjoining basilica, to be the episcopal palace and cathedral of Christian Rome—were admirably adapted for the purpose of a new, not merely supplementary, museum. The first evidence of fitness was that the huge Palæstran mosaic carpeted one of its halls, as if it had been bespoken for the purpose of some ancient tessellator. And so were separate shrines found there for masterpieces, and galleries or chambers for lesser works, one of which is a copy in mosaic of a celebrated floor-painting described by Pliny as existing at Pergamus, and representing an "unswept pavement" after supper. Gregory XVI was the founder of this new museum.

Such was Gregory, as sovereign of Rome, in his own capital. His position as head of an Italian State, in the face of that Carbonarism whose sole dream was a united Italy, and Italy a pagan republic raised on the ruins of prostrate Christianity, was one of undoubted difficulty. He saw clearly the utter godlessness of the movement, and saw this when the Protestant dupes of the movement little dreamed of the aid they were giving to the real anti-Christian conspiracy, that last revolt of paganism, which, overthrown once under Constantine, rallied in that German element where it was never entirely quenched, and nearly overwhelmed Christianity in the sixteenth century, to reappear anew in the eighteenth, aided by the dormant elements of Latin paganism.

But while realizing his danger, he was firm, repressive; he knew that he had to deal with a foe that was merciless, unscrupulous, unsparing, that no oath could bind, no favor win.

Yet he had his duties to his capital, not merely the capital of the petty ecclesiastical State—as such, Rome would have

been but a Genoa or a Karlsruhe—but the capital of the Christian world. He continued the labors of his predecessors, he enriched Rome with magnificent works.

What madness to claim Rome as Italian! Take from it what the popes have contributed as heads of the Church, and it will be but the desert they found it.

But we must return to Gregory as head of the Church. Everywhere difficulties arose from the hostility of governments to the Church.

Spain, as we shall see, felt the shock of revolution. France had left there seeds of irreligion, the doctrines which had produced the French Revolution.

Portugal underwent a similar civil war. Dom Pedro, succeeding over Dom Miguel, suppressed, in 1834, the military and religious orders, seized their property and that of the Church, depriving the clergy of tithes, and reducing them to great distress.

On the 1st of August, 1834, the pope, in an allocution, deplored the sad condition of the Church in Portugal, and menaced the government with the censures pronounced by the Council of Trent against the spoliators of the Church, the enemies of liberty and of the spiritual power. Yet the Patriarch of Lisbon seemed disposed to consecrate the bishops nominated by Dom Pedro. But the death of that prince, in September, arrested this course. Queen Maria da Gloria ascended the throne under English rule, and the afflictions of the Church increased.

The King of Holland, by his course of persecution against the Catholics, drove the Belgian provinces to reject his authority, to which the Congress of Vienna had subjected them. Under Leopold of Saxe-Coburg, religion, for a time, was free, although there, too, the philosophic or infidel party gradually gained the control of the government. A free

Catholic university arose at Mechlin, subsequently transferred to Louvain, which successfully neutralized the evil produced by the infidel University of Brussels.

The brief reign of Louis Bonaparte as King of Holland had a beneficial effect for the Church, by his recognition of Bishop Van de Velde. The Prince of Orange, however, revived the old bigotry of liberal Protestantism. Bishop Cramberlain was suddenly arrested at Mechlin, in 1815, and carried out of the country. A concordat finally placed the affairs of the Church on a better footing. Bishops were established at Amsterdam and Bois-le-Duc, and recognized by government.

Switzerland entered into the path of revolution. Even among the Catholics a party arose clamoring for independence—that is, subjection of the Church to the State. Under the impulse of this spirit, the cantons in the movement met at Baden, in 1834, and, without regard to any of the existing treaties or obligations, drew up pretended articles of conference, completely subjecting the Church to the control of the State. Gregory XVI, filled with a sense of duty, at once protested against these articles, and condemned them in an encyclical addressed to all the Swiss clergy, on the 17th of May, 1835; but, in spite of his protestation, the articles were enforced in several cantons. The Catholic party rallied, and, under the Jesuits and other zealous religious, endeavored to stay, by superior educational institutions, the march of irreligion. The infidel party, aided by the Protestant cantons, then resolved to destroy all the religious houses.

Prussia had, by the Congress of Vienna, received large Catholic provinces. In these difficulties arose. The Catholics protested against the military and ecclesiastical organization of the government, against the exclusion of Catholics from office, against the interference in the elections of bishops.

The matter of mixed marriages had already created trouble, and we have given the bull issued by Pius VIII in regard to the difficult question. Notwithstanding this, the Archbishop of Cologne, Count Ferdinand Spiegel, had approved the regulations of the civil power. His successor, the illustrious Clement Augustus de Droste de Vischering, after examining the whole question, declared that he would adhere to the bull, as he did not wish to retract on his death-bed what he had done in his lifetime. The government wished to compel submission, and, urged on by Bunsen, whom we have seen attempting to govern the Roman States for the pope, the authorities at last, on the 20th of November, 1837, tore the archbishop by force from his see. This act of violence, so utterly at variance with the professedly liberal and tolerant principles of the nineteenth century, filled Protestants with shame and Catholics with profound grief.

Prussia seemed guided by men who had lost all reason. Previous to this disgraceful step, Bunsen, with a niaiserie that is utterly inconceivable, announced that, if Rome refused to receive the documents of which he was the bearer, such conduct would be considered by his court as a commencement of hostilities, according to the principles of international law. He also announced that the king would hold the pope's allocution to be a declaration of war! Evidently this would-be reformer of Italian local government knew no method of moral suasion but force.

Far from being shaken by so shameful a persecution, Gregory XVI showed himself more firm and worthy than ever. He raised, in calm and serene vigor, his paternal voice, and called all Europe to witness the violence of the enemies of the Church.

In his allocution of December 10, 1837, he said: "We deplore the grave offence recently committed against our ven-

erable brother Clement Augustus, Archbishop of Cologne, who has been forbidden, by a royal order, all exercise of pastoral jurisdiction, and who, by violence and with a great array of military force, has been expelled from his see and banished. What has drawn these misfortunes on him is his constant readiness to render unto Cæsar what belongs to Cæsar; but, remembering that it was his duty to preserve religiously the doctrine and discipline of the Church, he has proposed no other rule in the matter of mixed marriages than that traced by our predecessor Pius VIII, of happy memory, in his letters apostolic addressed to the archbishop and to the bishops of the western part of the Prussian kingdom.

"And yet, by those letters, the Holy See had pushed indulgence so far that it may truly be said that it reached the limits that cannot be passed without prevarication. It is well known to you, venerable brethren, that our predecessor most reluctantly consented to these relaxations, and was influenced solely by the necessity of preventing the more grievous evils which, from the threats that had been made, menaced the Church and Catholic clergy of that country. Who would have thought that that pontifical declaration, although of indulgence, and repeatedly accepted by the king's minister at Rome, would be understood in a sense that overthrew the unalterable principles of the Catholic Church, and that was directly contrary to the intention of the Holy See?"

He ended in these words: "We now declare, in a solemn and public manner, what we have not ceased to do silently and privately—namely, that we disapprove and condemn every practice introduced into the kingdom of Prussia, in so far as the same are contrary to the true intent and meaning of the declaration of our predecessor on mixed marriages."

The Archbishop of Cologne was not the only sufferer. Martin de Dunin, Archbishop of Gnesen and Posen, had requested the publication, in his diocese, of the bull of Pius VIII; and, on the refusal of the ministry, appealed to the king, who also insisted on his submission to the civil laws. It was the old question. The matter was now narrowed down to the point whether to obey Christ or Cæsar. The archbishop issued a clear pastoral, enforcing in severe terms the bull of Benedict XIV on mixed marriages. For this he was arraigned before the supèrior tribunal of Posen, whose authority he refused to recognize. That lay-Protestant tribunal sentenced the Catholic bishop to lose his office in the Catholic Church, and be confined for six months in a fortress. Returning to his diocese in spite of the royal prohibition, he was seized and conveyed to the fortress of Colberg.

The tyranny of the Prussian government, in endeavoring to force Catholic bishops to violate known and ancient laws of their Church, excited the greatest interest. The Catholics rose with enthusiasm. Protestants were moved with admiration at the attitude of the venerable men who would not bend their knee to Baal. From every side came words of encouragement and sympathy; but Germany remembers especially the letter of condolence addressed to the two confessors of the faith by the Fathers of the Council of Baltimore.

There was, therefore, seldom a period when so many troubles and oppressions afflicted the Church and called for the watchful care of the Holy Father. In France, however, religion was rapidly regaining its sway over the hearts of men. Zealous and able defenders of the truth met error at every step in papers and other publications. The Church showed great vitality and an intense missionary spirit. In the British dominions the removal of old and diabolical penal laws gave Catholics a liberty which was eagerly seized. The

spread of Catholicism in the United States, which called for the erection of new sees, and the success of missions in Asia, Africa, and Oceanica, where, amid a spiritual wilderness, new churches arose, were the other consolations which, amid his troubles and anxieties, upheld the courage of the pontiff.

In these last, Gregory XVI, an old prefect of the Propaganda, took the deepest interest; and he aided by his warmest approbation and encouragement the great Association for the Propagation of the Faith, established at Lyons in 1822, by a few zealous souls, whose names are written in the Book of Life in letters all the more brilliant from the care which they took to conceal them from the eyes of men. But for its aid the missionaries could never have erected, in poor and distant missions, those churches, schools, and seats of Catholic charity which are a miracle of our time.

In 1834 Cardinal Louis Lambruschini, a Barnabite, a statesman of the school of Gerdil and Fontana, succeeded Bernetti as secretary of state.

Gregory XVI had confronted armed revolts; he did not shrink before the hostility of royal Protestantism. Occupied at Rome with the reconstruction of the Basilica of Saint Paul and the spiritual government of the Church, he was undisturbed by rumors from without and by plots which broke out at Rimini and elsewhere. Gaining fresh strength in age, he meets and defeats these revolts through his ministers, reserving for himself the government of souls and the direction of minds.

Of his internal administration Cardinal Wiseman says: "Certainly no monarch ever did more conscientiously labor, body and soul, for the good of those committed to him, and for the discharge of his public duties, than the virtuous Gregory XVI."

In the very year of his accession he published new laws on

the course of judicial procedure. In the following year he issued another decree on crimes and punishments. In 1833 he reorganized the secretary of state's office, dividing it into two departments, of home and foreign affairs; and, further, gave a new system to the department of public works.

In 1834 a national bank was established for the first time in Rome, and a complete code was published of laws and regulations for all public administration. The year following, a new coinage was issued, more perfectly reduced to the decimal system than before, as the gold coins previously bore no proportion to it. The entire Roman Forum was restored; and the monastery of Saint Gregory, a conspicuous public edifice, with the space and roads around it, was repaired and beautified at the pope's own expense. Very large public works were also executed at the mouth of the Tiber and in the harbor and city of Civita Vecchia. The Anio was sent this year also through its two new tunnels; and, finally, a cemetery, which had been commenced outside the walls, at the Basilica of Saint Laurence, was finished and opened, burial in it being made compulsory, and intramural sepulture being suppressed. In 1836 night-schools were first established.

The year 1837 was a dark one in the annals of Gregory's pontificate. The cholera had visited several parts of the States, and had been particularly severe in Ancona. The pope succored liberally from his own funds, as well as from public sources, every place attacked; but, at the same time, he omitted no precautionary measures in his capital. It would be superfluous to say that every religious act of expiation was duly performed. There were sermons in many churches, exhorting the people to repentance, that so the divine wrath might be appeased and the scourge averted. Then there was a solemn procession, in which the Holy

Father walked. But some questioned the prudence of thus assembling crowds together, and the events seemed partly to justify them. A sanitary commission was formed, towards which the pope largely subscribed.

The pope remained at his post in Rome, attending to everything, bestowing large alms, and providing for every want. Thus at length the scourge passed by, the avenging angel sheathed his sword, after raising the mortality of the twelvemonth (between Easter and Easter) from three to twelve thousand deaths. New duties then arose. The Holy Father put himself at the head of the subscriptions for educating the numerous orphans left destitute by the plague. Charity was here universal. Many institutions undertook the support of children. Houses were opened by charitable contributions for those who remained; and among the most active and conspicuous agents in this merciful work was the Princess Borghese, erst Lady Gwendoline Talbot, daughter of the Earl of Shrewsbury, a rarely gifted lady, whose memory is still vivid in Rome, in the prayers of the poor and the admiration of the great. It may be added that the statistics of the cholera have nowhere been compiled with greater accuracy and minuteness than in Rome.

In spite of these anxious cares, this year saw its important improvements. Besides the opening of the Etruscan museum and the enlargement of the Christian collection, both already mentioned, and the complete restoration of the Pauline Chapel in the Vatican, there was established, for the first time in the Roman States, a general insurance company, embracing insurance against hail as well as fire.

The year 1838 was remarkable for one of the most interesting antiquarian discoveries of modern times. The gate known as the Porto Maggiore, from its vicinity to the Church of S. Maria Maggiore, passes under a magnificent point of

union of several aqueducts, adorned with a splendid inscription. But the gate had been fortified by most barbaric works in the Middle Ages. These hideous appendages were ordered to be removed; and the consequence was, not only the unveiling of the fine old work above the gate, but the unburying of a monument singular in its construction and its mystery. An excrescent bastion at the outside of the gate was subjected to incision, and disclosed in the process that its core was an ancient tomb, of republican times, built with strange materials. It had been raised by Marcus Vergilius Eurysaces to his nameless wife; and, as he was a rich baker, for he was a public contractor (redemptor), he called the tomb a bakery (pistrinum), and built its walls of stone kneading-troughs, surmounted by reliefs which represent the whole process of making bread.

But another curious appearance no less astonished Rome. This was the arrival of two Ottoman ambassadors: the first, Ahmed Fethi Pasha, on his way to Paris; the second, one since renowned, Redschid Pasha, minister of Mahmoud II in London, who came to thank the pope for his kindness to his colleague. A saying of one of these intelligent Turks, when he was shown the Pantheon and told what it formerly was, is recorded: "Where," he asked, "are the statues of the heathen gods?" "Of course they were removed when the temple was Christianized," was the natural answer. "No," he replied, "I would have left them standing, to show how the true God triumphed over them in their own house."

It was in this year, also, that the Vatican Library received the addition of ten rooms.

Besides many great public works, some already mentioned, the year 1839 was signalized by the publication of a remarkable document, the bull In supremo apostolatus fastigio (November 3), against the slave-trade. There can be no

doubt that in several countries this splendid decree did more to put down the slave-trade than negotiations or corvettes:

"Elevated to the highest degree of apostolic dignity, and filling, although without any merit on our part, the place of Jesus Christ, the Son of God, who, by the excess of his charity, deigned to become man and to die for the redemption of the world, we consider that it belongs to our pastoral solicitude to make every effort to divert Christians from the traffic which is made of negroes and other men, whoever they may be.

"As soon as evangelical light began to be diffused, the unfortunates who had fallen into the harshest slavery, in the midst of the numerous wars of this epoch, felt their condition become ameliorated; for the apostles, inspired by the Spirit of God, taught the slaves, on the one hand, to obey their temporal masters as Jesus Christ himself, and to be heartily resigned to the will of God; but, on the other hand, they commanded the masters to show themselves kind towards their slaves, to accord to them what was just and equitable, and not to treat them angrily, knowing that the Lord of both is in heaven, and that with him there is no respect of persons.

"Ere long, the law of the Gospel establishing in a universal and fundamental manner sincere charity towards all, and the Lord Jesus having declared that he should regard as done or refused to himself all the acts of beneficence and mercy which should be done or denied to the poor and obscure, it naturally followed that the Christians not only regarded their slaves as brethren, especially when they became Christians, but that they became more inclined to give liberty to those that rendered themselves worthy of it; which was accustomed to be accomplished particularly at the solemn feast of Easter, as is

related by Saint Gregory of Nyssa. There were even found those who, inflamed with a more ardent charity, threw themselves into chains to ransom their brethren; and an apostolic man, our predecessor Pope Clement I, of most holy memory, certifies to having known a great number who did this work of mercy. For this reason, the darkness of heathen superstition being wholly dissipated with the progress of time, and the customs of the most barbarous people being softened, thanks to the benefit of the law working by charity, things came to the point that several centuries ago there were no longer slaves among the greater part of Christian nations.

"Nevertheless, it is with profound grief that we say it, there have since been, even among Christians, men who, shamefully blinded by the desire of sordid gain, have not hesitated to reduce to servitude, in distant lands, Indians, negroes, and other unhappy races; or else to aid in this ignoble crime, by instituting and organizing the traffic in these unfortunates, whom others had loaded with chains. Numerous Roman pontiffs, our predecessors of glorious memory, did not forget to reprimand, according to the whole extent of their charge, the conduct of these men as opposed to their salvation, and blighting to the name of Christian, for they saw clearly that this was one of the causes which most strongly retained the infidel nations in their hatred of the true religion.

"To this end tend the apostolic letters of Paul III, of May 29, 1537, addressed to the cardinal-archbishop of Toledo, under the fisherman's seal, and other much more extended letters of Urban VIII, of April 22, 1639, addressed to the collector of duties of the apostolic chamber of Portugal—letters which direct the gravest reproaches against those who dare reduce to slavery the inhabitants of the East or West Indies,

sell them, buy them, kill them, exchange them, give them away, separate them from their wives and children, despoil them of their goods, carry them away or send them to foreign places, or deprive them in any manner whatsoever of their liberty; retain them in servitude, or lend aid, counsel, assistance, and favor to those who do these, under any color or pretext whatever; or, again, preach or teach that it is lawful, and, in fine, co-operate in any manner, whatsoever it may be. Benedict XIV later confirmed and renewed these pontifical prescriptions, already mentioned, by new apostolic letters to the bishops of Brazil and all other regions, dated December 20, 1749, by means of which he aroused the solicitude of the bishops to the same end.

"Long before, another of our more ancient predecessors, Pius II, whose pontificate saw the empire of Portugal extend into Guinea and the negro countries, addressed letters bearing date October 7, 1462, to the Bishop of Ruvo, who was about to set out to exercise the holy ministry in these countries with the greatest fruit; but in which he took occasion to blame Christians most severely who reduced the neophytes to slavery. Finally, in our day, Pius VII, animated by the same spirit of charity and religion as his predecessors, zealously interposed his good offices with those in power to put an end entirely to the slave-trade among Christians.

"These prescriptions and this solicitude of our predecessors have served not a little, with the aid of God, to defend the Indians and the other peoples whom we have just named against the barbarity of conquests and the cupidity of Christian traders; but the Holy See is far from rejoicing as yet at the full success of its efforts and zeal, since, if the negro slave-trade has been in part abolished, it is still exercised by numerous Christians. Therefore, in order to put away such an opprobrium from all Christian countries, after having

maturely deliberated with several of our venerable Fathers the cardinals of the Holy Roman Church, assembled in council, according to the steps of our predecessors, in virtue of the apostolic authority, we earnestly warn and admonish in the Lord all Christians, of whatever condition they may be, and enjoin on them that no one shall dare in the future unjustly to annoy Indians, negroes, or other men, whoever they may be, to despoil them of their property or reduce them to servitude, or to lend aid and favor to those who abandon themselves to such excesses, or to exercise this inhuman traffic, by which the negroes, as if they were not men, but veritable and impure beasts, reduced like them to servitude, without distinction, contrary to the rights of justice and humanity, are bought, sold, and devoted to suffer the hardest labors, and on account of whom dissensions are excited, and almost incessant wars fomented among nations by the bait of the gain proposed to the first kidnappers of negroes.

"Therefore, by virtue of the apostolic authority, we reprove all the aforesaid things, as absolutely unworthy of the name of Christian, and, by the same authority, we absolutely prohibit and interdict to all ecclesiastics or laymen to dare sustain this trade of negroes as permitted under any pretext or color whatsoever, or to teach in public or private, in one manner or another, anything contrary to these apostolic letters.

"And in order that these letters may come to the knowledge of all the world, and that no one may pretend ignorance of them, we decree and order that they be published and placarded according to custom, by one of our officers, at the doors of the Basilica of the Prince of the Apostles, the Apostolic Chancellor's office, the Palace of Justice, Mont Citorio, and at the Field of Flora.

"Given at Rome, at Saint Mary Major, under the seal of the fisherman, November 3, 1839, in the ninth year of our pontificate.

"Countersigned,

"Louis, Cardinal Lambruschini."

The year 1839 witnessed perhaps the most splendid functions which the Church ever performs, the canonization of five saints. Many years of severe investigation and judicial processes are required to prepare for this final and solemn recognition of sublime holiness in any of God's chosen servants. Only a few times in a century does it fall to the lot of a pontiff to perform it. The entire Basilica of Saint Peter is superbly decorated and brilliantly illuminated; paintings of great events in the lives of the glorified persons adorn it in every part. All the bishops of the Papal States, and many from other parts of Italy, and even from more distant countries, usually attend.

The servants of God whose veneration by this solemn act was publicly permitted in the house of God were: (1) Saint Alphonsus Liguori, founder of the Redemptorists; (2) Saint Francis of Hieronymo, of the Society of Jesus; (3) Saint John Joseph of the Cross; (4) Saint Pacificus of San Severino; (5) Saint Veronica Giuliani.

Saint Alphonsus Liguori's canonization took place at so unprecedentedly short a period after his death that his nephew supported the pendant of his banner in the procession at this time. Saint Alphonsus was born in 1696, at Naples, of a noble family; and after a youth of innocence and piety studied law, and was admitted to the bar as an advocate. The loss of an important case confided to his care, and for which he had prepared by long and careful study, disgusted him with the world, and he renounced all

the flattering prospects before him to give himself to the service of God. He accordingly studied theology, and after his ordination devoted himself to preaching and the direction of souls. Having taken part in a mission at Amalfi, he was deeply moved by the spiritual destitution of the peasantry, and conceived the idea of a new institute to instruct the people. He accordingly, with the sanction of Clement XII, founded the Congregation of the Most Holy Redeemer, composed of secular priests, united with the view of imitating Christ, by instructing, like him, the people and the young. The rule of this institute was promulgated on the 21st of June, 1742. This was the period of the war made on the Jesuits, and the new congregation met with opposition from the enemies of that order, who suspected, and not unreasonably, that this new congregation was similarly intended to do the work of God. The holy founder was, greatly to his own regret, made Bishop of Saint Agatha de' Goti, and though he earnestly, when broken by age, sickness, paralysis, and mental trouble caused by divisions in his congregation, sought leave to resign, did not, for many years, obtain his release. He died on the 1st of August, 1787.

His order has spread over many countries, and has done incalculable service in the United States by its missions among both English and German speaking Catholics.

Saint Francis di Girolamo, or of Hieronymo, was also from the kingdom of Naples, and was born at Terra d'Otranto, a small village near Taranto, on the 17th of December, 1642, the oldest of eleven children of John Leonard di Girolamo and Gentilesca Gravina. At the age of sixteen he was sent to a Jesuit college, and at the close of his studies was ordained priest. He then remained for some years, though a secular priest, attached to the College of Nobles, directed by the Society of Jesus, and at the age

of twenty-eight resolved to enter the order. He then earnestly sought the Japanese mission; but being told to consider Naples his Japan, soon became in reality the evangelist of that kingdom. Poor and neglected districts in town and country were especial objects of his care, and he preached with a zeal, fervor, and eloquence which none could resist, the more especially as God favored his servant with miraculous powers, never perhaps seen since the days of Saint Vincent Ferrer.

In 1715 his health began to fail, and, after a long illness, he died May 11, 1716. He was beatified by Pope Pius VII on the 9th of February, 1806.

Saint John Joseph of the Cross was born at Ischia, in the kingdom of Naples, on the 15th of August, 1654, and was christened Charles Cajetan Calosirto. He entered the Franciscan order in one of the convents of the reform instituted by Saint Peter of Alcantara. His piety and zeal soon caused him to be invested with responsible offices; and so great was his reputation for sanctity and eloquence that, in 1702, he induced the pope and cardinals to recall an order for the suppression of the reform. A success still more consoling to his humility was the obtaining of a brief exempting him from all offices in his order. In 1722 he retired to the convent of Saint Lucy at Naples, and here spent the residue of his life in the labors of his ministry, in prayer and austerities.

Saint Pacificus of San Severino was born in 1653, and was baptized by the name of Charles Anthony Divini. Losing his parents at an early age, he was treated with great harshness by his uncle, whom he obeyed in all humility and patience. In 1670 he entered the Franciscan convent at Forano, and soon became a model of every virtue. His life was one of zeal, devotion, and piety, and after edifying his brethren and converting many by his preaching and his

works of charity, he passed quietly to his rest on the 24th of September, 1721. He was beatified by Pope Pius VI in 1785.

Saint Veronica Giuliani was born at Mercatello, in the States of the Church, on the feast of Saint John the Evangelist, in the year 1660, and was baptized by the name of Ursula. Her early piety was rewarded by supernatural favors; but as she grew up she evinced a wilfulness and vanity that were a strange contrast to her pious intervals. Her father sought to induce her to marry, and, to divert her mind, sent her to live with her uncle. But her vocation was too decided. On the 17th of July, 1677, she entered the Capuchin convent at Citta del Castello. Her life was a model of every virtue, and after holding every other office she was elected abbess in 1716, and remained superior for eleven years.

On the 5th of April, 1697, she, like the great Saint Francis, received the stigmata. They closed three years after, but were renewed in 1703 and 1726. Her holy and extraordinary life closed on the 9th of July, 1727. She was beatified in 1804, by Pope Pius VII.

Spain was in a terrible state. The religious houses had all been suppressed, and their property seized to be wasted in extravagance, for it is a curious financial fact that not only no State is ever enriched by church property, but that the pouring of the money into the State treasury is a sure prelude to an overwhelming State debt. So it proved in Spain. The whole church property was then seized, tithes were abolished, and the Cortes appointed a committee to reorganize the Church and clergy. This committee proceeded, like the National Convention in France, to create a Constitutional Church. They proposed the abolition of seventeen sees, the erection of five new ones, the suppression of eighteen cathedral churches, and the support of the clergy

and public worship from the State treasury. The eleventh article of the new constitution of 1837 had declared that the nation would support them.

During the civil war Gregory had refrained from acknowledging Isabel II; many of the clergy sided openly with Don Carlos, and consequently sees and parishes were left without bishops and pastors; monks, nuns, and priests were left destitute. Meanwhile the Spanish government proceeded to nominate archbishops, whom the Holy See could not recognize and institute. At last, in 1839, the Spanish government sent to Rome Don Julian Villalba, who labored with great energy, as the urgency of the case required, there being no less than twenty-two sees vacant in Spain and the colonies. The favorable moment came. The convention of Vergara closed in a manner the civil war. A religious reaction began. Catholic periodicals appeared, arousing the dormant faith of the Spanish people. The overthrow of Queen Christina in 1840 gave the infidel party new power. New violences ensued, and the nuncio apostolic, Ramirez de Avellano, after seeing his court suspended, was expelled from the kingdom.

The hostility against the Church and court of Rome reached its height, in spite of the allocutions of Gregory XVI, on the 1st of February, 1836, and 1st of March, 1841, in which the Holy Father raised his voice to denounce, in the presence of the Almighty, the outrages with which the Spanish government assailed the Church. The cabinet of Madrid replied by a manifesto and by still more violent acts. It attempted to institute by force bishops not recognized by the Holy See. But all Spain was not infidel. Vallejo, Primate of Spain, Posadas, Archbishop of Valencia, Ortegosa, Archbishop of Burgos, all revolutionary and liberal in their ideas, protested against this violence. The archbishops of Seville, Saragossa, and Cordova, with the bishops of Cala-

horra, Pampeluna, Urgel, and Valencia, did the same, and expiated their opposition by expulsion and exile. The chapters of vacant sees, boldly denouncing the tyranny, met severe measures.

In this extremity Gregory XVI issued to the whole Church an encyclical, inviting the faithful to join in prayers for the Spanish Church.

The persecutors of the Church soon met their reward. Isabel II assumed the direction of government in October, 1844, and began her administration by acts of justice to the Church, permitting the exiled bishops to return, liberating the episcopate from State supervision, and restoring the Rota of the apostolic nunciature. The church property was, however, irrevocably lost to the good of religion.

On the 3d of June, 1842, Pope Gregory XVI issued a decree stamping with authenticity a miraculous conversion which had recently occurred at Rome.

Towards the close of the autumn of 1841, a young man belonging to a family in Strasburg, of high rank and universally esteemed, arrived at Naples, with a view to proceed on a tour to the East, partly for health, partly for pleasure. It was not without much regret that he had quitted his native town, as he had left there a young lady to whom he was engaged in marriage—a sweet and lovely person, whom he loved as the treasure of all his hopes. It was an engagement springing solely from their mutual affection. Alphonse was an Israelite. Destined to occupy a conspicuous position, he resolved to dedicate his best exertions to the regeneration of his own community. To this object he bent his thoughts most ardently, for he could not contemplate without deep pain any state of things connected with that body which might call to mind the malediction which weighs upon the descendants of Jacob. He had scarcely reached his fifteenth

year when an occurrence took place which severed one of his most cherished affections. Theodore Ratisbonne, his brother, adopted the Catholic faith and entered into holy orders. Time had not healed this wound; every succeeding year increased his hatred to his brother; never (he thought) could he forgive one whom he looked upon as an apostate, and against whom he excited and fostered incessantly the resentment of his whole family.

The charming climate of Naples could not induce him to postpone his meditated journey to the East, or, above all, the joy that awaited his return. He had only a few months to visit Sicily, Malta, and Constantinople. The summer of 1842 was to bring him to her he loved so well, and to witness a union which was thenceforth to fix his happiness. He resolved upon his departure. On proceeding to engage his berth in the steamboat which plies between Naples and Palermo, he bethought him that he had not yet seen Rome; and that if he quitted Italy without visiting the Eternal City, he might not probably have the opportunity of seeing it soon again, occupied as he should be in the cares of business, as a partner in the firm of his uncle. Absorbed in these reflections, he entered an office—but it was the diligence office—he took his place, and in three days afterwards found himself in Rome.

He determined, however, that his stay should be very short; upon this he was quite resolved—his return within fifteen days to Naples was irrevocably fixed. In vain did the Eternal City hold out to him all her wonders; he would not stay one moment longer—the East and his affianced bride were expecting him. Behold him, then, visiting the ruins, the churches, the galleries; heaping together, like a true tourist, notes of his various expeditions and his confused

recollections. He was all haste to get through the "lions" of a city which he had come to see, less through curiosity than by a sort of attraction which he felt but could not to himself explain.

The time for his departure having arrived, he could not think, however, of leaving Rome without bidding adieu to his old friend Gustave de Bussière, who had been educated in the same school with him, and with whom he had been connected by ties of a sincere friendship, notwithstanding their difference of religion.

In conversation with the Baron de Bussière, he mentioned an extraordinary circumstance which had happened to him. "While I was in the church of Aracœli, near the Capitol, I felt myself touched by profound emotion, which I could not explain. The valet de place who accompanied me, perceiving my agitation, asked me what had happened, and if I wished to retire; adding, at the same time, that he had often seen strangers experience a similar emotion."

"It so happened that while Ratisbonne was mentioning this fact to me," says the baron, "my looks, sparkling with pleasure, seemed to say to him, 'You will belong to us'; for he immediately affirmed that this impression was purely of a religious character, and had nothing of Christianity in it. Moreover, he added: 'When I was descending from the Capitol, a very sad spectacle presented itself to my eyes, which rekindled all my hate against Catholicism; I traversed the Ghetto (a street in Rome particularly assigned to the Jews), and witnessing there the degradation and misery of the Jews, I said to myself that, after all, it was much better to be upon the side of the oppressed than of the oppressors.' Our conversation rapidly tended towards discussion; I was very anxious to make him participate in my Catholic convictions,

and he, smiling at my efforts, seemed to pity my benevolent superstition, and declared emphatically that a Jew he was, and a Jew he would die.

"An idea the most extraordinary then came into my mind; it was a thought from heaven, although the wise men of earth would most probably call it a folly. I said to him: 'As you have so strong a mind, and are so certain that you cannot change, allow me to present to you that which I shall now give you.'

" 'Well,' said he, 'let us see, what is it?'

" 'Simply this medal.'

"And then I showed him a miraculous medal of the Blessed Virgin. He threw it down behind him, with a mixture of indignation and surprise.

" 'Well,' said I, very coolly, 'according to your mode of thinking, this ought to be a matter of perfect indifference to you, and yet your accepting it would afford me the greatest pleasure.'

" 'Oh,' said he, 'so far as that goes' (laughing aloud), 'I am ready at least to prove to you that they wrong the Jews who accuse them of an obstinacy not to be overcome. Moreover,' he added, 'this little incident will form an amusing chapter in my journal.' He continued a little while in this style of pleasantry, which wounded my heart; for, according to my mode of thinking, it approached to an impiety.

"Meantime I put round his neck a ribbon to which my granddaughters during our conversation had attached the blessed medal. Another difficulty still remained for me to conquer; I wished to prevail upon him to recite the pious invocation of Saint Bernard, 'Remember, O most pious and blessed Virgin,' etc.

"No; he could go no further; he positively refused to accede to my wishes, and his manner even seemed to say that

really this man is rather impertinent. But I felt myself impelled by an internal energy, and I contended against his refusal with a degree of more than ordinary earnestness. I held out to him the prayer, entreating him to take it with him, and to have the goodness to transcribe it, as I had no other copy.

"He then, in a manner at once humorous and ironical, said, as if he wished to escape my importunities, 'Well, be it so; I shall transcribe it; you shall have my copy, and I will have yours.' He then went away, saying to himself, in an undertone, 'This man is really an original. I should like much to know what he would say if I tormented him in a similar manner to recite one of my Jewish prayers.'

"On Thursday, 20th, Ratisbonne had not yet made a single step towards the truth; his determination still seemed unchangeable, his manner was still as full of raillery as ever, and his thoughts still remained bent on the things of earth. Towards midday he happened to go into the café in the Piazza di Spagna to read the journals. He there found my brother-in-law, Edward Humann; he chatted with him on the news of the day with a gaiety of mind which excluded every idea of his having anything else to think of for the moment. Upon leaving the café, he met the Baron A. de Lotsbeck, who lived at the same hotel with him. He talked to him upon trivial matters; he spoke of the ball and of the pleasure he had derived from the brilliant entertainment given by the Prince Torlonia. Assuredly, had anybody then said to him, 'You will be a Catholic in two hours,' he would have pronounced his informant a madman. At one o'clock I was obliged to go to the Church of Saint André della Fratte to make arrangements for the obsequies of the next day. Behold, as I was going along, whom should I meet in the Via Condotti but Ratisbonne; he then came with me. We en-

tered the church; and he, perceiving the preparations for the funeral service, asked me what they meant. 'They are for a friend whom I have just lost, M. Laferronnays, whom I loved exceedingly.' He then walked up and down the nave for a while, with a cold and indifferent look, as much as to say, 'What a paltry affair this church is!' In the meantime I had occasion to go into the interior of the convent; upon my return, after an absence of a few moments, I could nowhere see Ratisbonne. At length, looking about, I found him upon his knees in the chapel of Saint Michael the archangel. I approached him; I touched his shoulder three or four times before he appeared sensible of my presence. At length he turned towards me, his face bathed in tears, his hands joined together, and he said to me, with a degree of expression which I cannot describe, 'Oh, how this good gentleman must have prayed for me!' I was overcome with astonishment; I at once felt that a miracle had been wrought in his favor. I raised him up. I took his arm and almost bore him out of the church. I then asked him what was the matter. 'Oh,' he exclaimed, 'take me where you like; after what I have seen I am all submission.' I entreated him to explain himself to me. He could not; his emotions were too strong. He took out of his bosom the miraculous medal, which he kissed again and again, and bathed it in his tears. I conducted him home; and, although I pressed him much for an explanation, he answered only by exclamations mingled with deep sobs: 'Ah, how happy I am! How good is God! What an abundance of grace and happiness has he not showered down upon me! Oh, how much those are to be pitied who have not obtained knowledge!' He then poured forth his tears again over heretics and sinners. 'But,' he said, turning to me, 'do you not think me a fool? No, no, I am no fool; everybody knows that I am no fool.'

"When this apparently delirious emotion passed away, Ratisbonne, with a countenance all radiant with joy, embraced me, and requested that I would take him at once to a confessor. He wished to know when he could receive baptism, without which he said he knew not how he could live. He sighed for the happiness of the martyrs whose torments he saw pictured on the walls of the church in which we had been. He then said that he would not explain himself to me until after he had obtained the permission of a priest so to do; 'for,' said he, 'that which I have to say I ought not to say except upon my knees.'

"I conducted him as soon as possible to the house of the Jesuits, and placed him under the care of Father Villefort, who asked him to explain himself. Then Ratisbonne drew out his medal, pressed it to his lips, showed it to us, and exclaimed: 'I have seen Her! I have seen Her!' He was still in a state of great excitement; but he soon after became calm, and expressed himself in the following words:

" 'I had been scarcely a few moments in the church, when all of a sudden I felt myself overcome by disturbance of mind. I raised my eyes: the whole edifice disappeared from my view; one chapel alone, if I may say so, concentrated all the light, and, in the midst of the glory which it made, appeared high above the great altar, grand, brilliant, full of majesty and sweetness, the Virgin Mary, such as she is figured on my medal. An irresistible power impelled me towards her. The Virgin made a sign to me with her hand to kneel down, and she seemed to say to me, "It is well!" She spoke not, but I understood all.'

"This short recital was made to us by Ratisbonne, interrupting himself often, as if to recover his breath and get the better of the emotion which oppressed him. We listened to him with a sacred awe, mingled with joy and gratitude,

admiring the depths of God's ways and the ineffable treasures of his mercy. One phrase particularly struck us, from its mysterious character: 'She spoke not, but I understood all.' From that moment it was sufficient merely to hear Ratisbonne; the Catholic faith exhaled, as it were, from his heart like a precious perfume from the vase inclosing it, but not restraining its fragrance. He spoke of the Real Presence as a man who believed in it with all the energy of his mind, or rather, indeed, to use a more adequate expression, who felt it. Taking leave of Father Villefort, we went to return thanks to God, to Saint Mary Major, and then to St. Peter's."

Ratisbonne was accordingly received into the Church, on the 31st of January, 1842, amid the exultation of all Rome. Pope Gregory's decree was in these words:

"In the year of our Lord and Saviour Jesus Christ one thousand eight hundred and forty-two; of the Roman indiction, fifteen; and in the twelfth year of the pontificate of our Holy Father, Gregory XVI, and the third day of June.

"In the presence of His Eminence Cardinal Constantine Patrizi, vicar-general of our Holy Father the Pope in this city of Rome, judge in ordinary of the Roman Curia, and of its jurisdiction, has appeared the Reverend Father Francis Aniviti, promoter fiscal of the tribunal of the vicarate, and specially delegated by the cardinal-vicar to search out and interrogate witnesses relative to the truth and authenticity of the wonderful conversion from Judaism to the Catholic religion, which was obtained through the intercession of the Blessed Virgin Mary, by Alphonse Marie Ratisbonne, of Strasburg, aged twenty-eight years, and then being in Rome. The said promoter declares that he applied himself with all the solicitude and zeal of which he is capable to the fulfilment of

the duty which was thus undertaken by him with eagerness and joy; and having subjected to a formal examination nine witnesses, all of whom, judicially questioned, have exhibited in their sincere recital an astonishing unanimity in everything relating both to the substance and to the results of that wonderful event, he therefore further declares that he is convinced that nothing more is required to constitute the character of a true miracle. Nevertheless, he has referred the definition of the whole matter to his very reverend Eminence, who, after having seen and examined the acts, interrogatories, and documents, shall vouchsafe to interpose a definite decree, as shall seem expedient to him in the Lord.

"Wherefore, after having heard this report, and seen the process, the interrogatories of the witnesses, their answers and references, and having considered all these things carefully and maturely; having also collected the opinions of theologians and other men of eminent piety, according to the form prescribed by the Council of Trent (sess. 25 de invocatione, veneratione et reliquiis sanctorum, ac sacris imaginibus), His Eminence the cardinal-vicar of His Holiness has declared and definitely pronounced that there is full evidence (plene constare) of the true and illustrious miracle operated by the most just and great God, through the intercession of the Blessed Virgin Mary; to wit, the instantaneous and perfect conversion of Alphonse Marie Ratisbonne from Judaism. And whereas it is an honorable thing to reveal and confess the works of God (Tobias xii. 7), therefore, for the greater glory of God, and to increase the devotion of the faithful towards the Blessed Virgin Mary, His Eminence has deigned to permit that the relation of this remarkable miracle should be printed and published and authorized.

"Given at the palace of His Eminence the said cardinal-

vicar, and judge in ordinary, on the day and month and year mentioned above.

"C. Cardinal-Vicar Camillus Diamilla,
"Notarius deputatus.

"Conformable with the original,
"Joseph, Canon Tarnassi, Secretary."

Unhappy Poland suffering under the tyranny of Russia, on the 22d of July, 1842, Gregory addressed an allocution to the cardinals.

Affairs in Holland began to improve for the welfare of the Church, and in 1840 William II ascended the throne more favorably disposed. Gregory XVI sent Monsignor Capaccini as nuncio, whose efforts were not unavailing.

The year 1840 also brought to Pope Gregory the consolation of beholding, under Frederic William IV of Prussia, who ascended the throne on the 7th of June, 1840, prospects of a returning peace for the Church in that country. The new monarch showed his good will and impartiality, as well as his clear views, by rising above the fanaticism of his ministers. On the 29th of July, 1840, the month following his accession, he authorized the return of Monsignor de Dunin to Posen and Gnesen. His pastoral to his flock on his return was conciliatory to the government.

On his side, the king showed his liberality and his respect for the laws of the Church of his devoted Catholic subjects. A royal decree of January 1, 1841, permitted the bishops to correspond freely with Rome; another decree of February 12, 1841, created in the ministry of worship and public instruction a special division for Catholic affairs.

The affair of the Archbishop of Cologne was also brought to a satisfactory termination. Reparation was made

to the Archbishop of Cologne, who, to avoid all complication, renounced the administration of the diocese, and Geissel, Bishop of Spires, was made coadjutor.

To show his interest in all that concerned his Catholic subjects, the king gave a new impulse to the continuation of the works on the cathedral of Cologne, contributing largely, and laying with his own hand the corner-stone of the new portion.

In 1841 the internuncio Capaccini succeeded in establishing intercourse between the Holy See and Portugal. Gregory XVI, in consequence, recognized Maria da Gloria as queen, and forwarded to her, according to usage, the golden rose in March, 1842. Concessions made by the internuncio, especially in regard to the goods of religious orders, enabled them to discuss the terms of a concordat. On the 3d of April, 1843, the pope confirmed the nomination of the Patriarch of Lisbon, the Archbishop of Braga, and the Bishop of Leiria.

Switzerland had long excited the anxiety of the Holy Father. In his encyclical letter to the Swiss clergy on the 17th of May, 1835, Gregory had condemned the so-called articles of conference by which the Protestant cantons sought to make the Church the creature and the slave of the State. But in spite of the remonstrance of the Holy See, the obnoxious articles were enforced in several cantons by the civil power. The fears of Catholic families naturally increased. Encouraged by the happy results obtained at Freiburg, they founded a Jesuit college at Schwyz. The Jesuits had obtained complete success since their return to the college founded at Freiburg by the Blessed Peter Canisius. The infidel leaven of the schools of Lucerne and Soleure drove from them the sons of truly Catholic parents. The college at Freiburg saw its pupils daily increase, and a con-

vent of ladies of the Sacred Heart at Montel met with no less encouraging success.

However, new hostilities began. On the 20th of January, 1841, the canton of Aargau suppressed all the monastic houses in its limits, many of them coeval with the origin of the Helvetic history. This was in direct violation of the twelfth article of the Federal Pact. The Vorrath was accordingly forced by the protest of the apostolic nuncio, Gizzi, and the Austrian ambassador, as well as the general discontent, to recall its unjust and arbitrary act. The victory of law and justice was, however, brief. Although each canton, like each one of the United States, reserved to itself the exclusive right of legislation on internal affairs, the Protestant cantons combined to force the Catholic cantons to suppress the religious houses and in other respects adopt Protestant views. To protect themselves, the seven Catholic cantons, Lucerne, Uri, Schwyz, Unterwalden, Zug, Freiburg, and Valais, formed the Sonderbund, claiming the right to establish a separate union. The Diet resolved to put them down by force, and, after a long and sanguinary struggle, crushed Swiss liberty to the earth. The Catholic cantons were conquered; the independence of the cantons became a myth; they were, to all intents, departments ruled by the Diet.

Such was the condition of the relations of some of the European States with the Holy See, from which it is easy to see that the papacy is a heavy cross. Civil dissension in Italy, with persecution in almost every land. Yet there were consolations for the heart of the Holy Father. Ireland was beginning to profit by the freedom given by the emancipation. Schools, colleges, and convents rose, and the faithful, driven from their home by famine and pestilence, carried to freer lands their heroic constancy in Catholic doctrine and practice. In England and the United States the Catholic

Church gained not only by accessions from Catholic countries, but by a movement in the Anglican Church, which began at Oxford, and resulted in studies that convinced many unbiassed men, whose judgment was unswayed by considerations of worldly prosperity and standing, that the Reformation was intrinsically absurd in itself, wrong in principle no less than in its practice. The first idea was to revive in the Anglican Church its former faith and practice; but after a time many who had first clung to that church with love saw that such an attempt was impossible. They came humbly into the church which their fathers had abandoned—Newman, Faber, Manning, Spencer, and a host of others in England—while Bishop Ives, Bayley, Hecker, Brownson, and others in the United States, not only from the Episcopal Church, but from every other form of human belief, came to seek consolation and support in the rock-built Church of Christ.

In 1844 a religious political association was formed in England and America, with a view to introduce new ideas into Italy. Against this Christian league Gregory XVI issued the following:

"To our venerable Brethren, the Patriarchs, Primates, Archbishops, and Bishops.

"Gregory, PP. XVI.

"Venerable Brethren, health and apostolical benediction:

"Among the chief machinations of non-Catholics of various denominations in this our age, directed to ensnare the professors of Catholic truth and to estrange them from our holy faith, the Bible societies hold a conspicuous place, which were first instituted in England, and thence spread far and wide, and which are strenuously laboring to publish an immense number of copies of the divine Scriptures, translated

into the vulgar languages, and to disseminate them indiscriminately among Christians and infidels, and to entice every one to read them without any guide. Thus, as Jerome in his day complained, the loquacious old woman, and the doting old man, and the wordy caviller—in fine, all persons of every class, if they but know how to read—are supposed to be able to understand the Scriptures without a teacher; and, what is still more absurd, and almost unheard of, the very infidel nations are not thought incapable of understanding them.

"You are well aware, venerable brethren, to what the efforts of these societies tend; for you well know the admonition recorded in the Holy Scriptures themselves, of Peter, the Prince of the Apostles, who, having extolled the epistles of Paul, observes that in them 'there are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition'; and immediately adds: 'You, therefore, knowing these before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.' You well know that, from the earliest times of Christianity, heretics, discarding the Word of God handed down by tradition, and rejecting the authority of the Catholic Church, studied either to interpolate the Scriptures or to pervert their meaning. You are also fully aware what great diligence and skill are necessary for the faithful translation of the oracles of the Lord into a strange tongue, so that, either through the unskilfulness or design of so many translators, the most serious errors easily creep into the numerous versions published by the Bible societies; which errors, in consequence of the number and variety of the translations, may long pass unnoticed, with injury to many persons. It matters little or nothing to these societies that men, reading the Bibles rendered in the vulgar

tongues, fall into this or that error; provided they be gradually emboldened to claim for themselves the free judgment of the meaning of the Scriptures, and to despise divine traditions preserved in the Catholic Church, as taught by the Fathers, and to reject the authority of the Church herself.

"With this view the said Bible societies incessantly calumniate the Church and this holy see of Peter, as if she endeavored for many ages past to deprive the faithful of the knowledge of the Holy Scriptures; although there are numerous and splendid proofs, even in latter times, of the extraordinary zeal of the sovereign pontiffs, and of the other Catholic bishops, after their example, to instruct the Catholic nations fully in the divine Word, both written and handed down by tradition. To this end were directed the decrees of the Council of Trent, whereby not only were bishops charged to see that the sacred Scriptures and divine law should be frequently proclaimed through their dioceses, but, in addition to a provision made in the Council of Lateran, it was decreed that in all cathedrals or collegiate churches of cities and large towns there should be a Theological Prebend, to be conferred only on persons capable of expounding and interpreting the sacred Scriptures. In several provincial synods, and in the Roman council held in the year 1725, to which Benedict XIII, our predecessor of happy memory, summoned not only the prelates of the Roman province, but many archbishops, bishops, and other prelates immediately dependent on this Holy See, measures were taken to establish this Theological Prebend, conformably to the decree of Trent, and to secure the delivery of lectures on Scripture by the prebendary to the clergy, and also to the people. The same sovereign pontiff made some decrees to the same end in his apostolic letters specially regarding Italy and the adjacent islands. You yourselves, venerable brethren, who,

at certain periods, report to the Apostolic See the state of your dioceses, know well, from the answers repeatedly given to your predecessors or to yourselves, the warm congratulations of the Holy See to bishops in whose dioceses divines deliver, in a becoming manner, public lectures on the Holy Scriptures, and her earnest endeavors to awaken and sustain their pastoral solicitude in this respect, whenever it is not as successful as is desirable.

"As to what regards translations of the Bible in the vulgar tongue, many ages past, the prelates in various places found great vigilance necessary where such versions were read in secret conventicles or were actively disseminated by heretics. To this were directed the admonitions and precautions of Innocent III, our predecessor of glorious memory, in regard to assemblies of men and women clandestinely held in the diocese of Metz, under the cloak of piety, and for the purpose of reading the Scriptures; as also some special prohibitions of Bibles in the vulgar tongue in France at a period somewhat later, and in Spain before the sixteenth century. Greater care became necessary when the Lutherans and Calvinists, assailing the unchangeable doctrine of faith with an incredible multitude of errors, made every effort to deceive the faithful by perverse explanations of the Holy Scriptures, and new versions of them in the vulgar language made by their partisans; the multiplication and rapid dissemination whereof were greatly promoted by the recent discovery of the art of printing. Wherefore, among the rules which were framed by Fathers appointed by the Council of Trent, and which were approved by our predecessor of happy memory Pius IV, and placed in front of the list of prohibited books, this general regulation is found, that Bibles in the vulgar tongue should be allowed to those only who are judged likely to increase in faith and piety from their perusal. This rule

was subsequently accompanied with new precautions, on account of the continual artifices of heretics, a declaration being added by the authority of Benedict XIV, that the reading of vulgar versions approved of by the Holy See, or published with notes taken from the holy Fathers of the Church or from learned Catholic writers, should be considered as permitted.

"There were not wanting, however, new sectaries of the school of Jansenius, who, in imitation of the Lutherans and Calvinists, were not ashamed to censure this most wise discipline of the Church and Apostolic See, as if the reading of the Scriptures were useful and necessary to every class of the faithful at all times and everywhere, and could not be denied to any one by any authority. This bold assertion of the Jansenists was condemned under severe censure in the solemn decrees passed on their doctrine, with the applause of the whole Catholic world, by two popes of happy memory, namely, Clement XI, in the constitution beginning 'Unigenitus,' in the year 1713, and Pius VI, in the constitution 'Auctorem fidei,' in the year 1794.

"Therefore, long before the institution of Bible societies, the faithful were cautioned by the aforesaid decrees of the Church against the wiles of heretics, veiled under the specious cloak of zeal for the diffusion of the sacred Scriptures for general use. Pius VII, our predecessor of glorious memory, perceiving that those societies which had sprung up in his time were rapidly increasing, did not neglect to oppose their efforts, both by his apostolic nuncios and by letters and decrees of various congregations of cardinals of the Holy Roman Church, and by two pontifical letters addressed to the archbishops of Gnesen and Mohileff. Afterwards Leo XII, our predecessor of happy memory, pointed out the machinations of the Bible societies in his encyclical letter to

all bishops of the Catholic world, dated 5th May, 1824, as did also our predecessor Pius VIII in his encyclical epistle of 24th of May, 1829. Finally, we ourselves, who, although far inferior to him in merit, succeeded him in office, did not fail to direct our apostolic solicitude to the same end, and, among other things, we took care that the rules formerly made concerning vulgar translations of the Scriptures should be recalled to the minds of the faithful.

"We have reason to congratulate you, venerable brethren, since, urged on you by your own piety and prudence, and animated by the above letters of our predecessors, you have not neglected to admonish, when necessary, your Catholic sheep to beware of the snares laid down for them by the Bible societies. From these efforts of the bishops, in concert with the solicitude of this supreme see of Peter, through the divine blessing, some rash Catholics, who unwisely had countenanced the Bible societies, discovering their designs, withdrew from them, and the body of the faithful remained free from the threatening contagion.

"The Biblical sectaries cherished the hope of reaping great glory by leading infidels to some kind of profession of Christianity by the reading of the sacred books in the vulgar tongue, numberless copies of which they caused to be distributed through those countries by their missionaries and agents, and to be obtruded on people who are unwilling to receive them. But the event did not at all correspond with the expectations of men who were seeking to propagate Christianity in a way different from that instituted by Christ, since they did no more than occasionally throw obstacles in the way of Catholic priests, who, clothed with the mission of this Holy See going to those nations, spared no labors to bring forth children to Christ by the preaching of the Word of God and the administration of the sacraments, being

ready even to shed their blood amidst cruel torments for their salvation and in testimony of their faith.

"Among those sectaries whose expectations have been thus disappointed, and who see with regret that immense sums of money have been hitherto wasted to no purpose in the publication and dissemination of their Bibles, some have recently given a new direction to their manœuvres, endeavoring, in the first instance, to corrupt the minds of the Italians particularly, and of the citizens of our own capital. From advices recently received, and from documents, we learn that several of the various sects assembled last year at New York, in America, and, on the 12th of June, formed a new society, styled the Christian League, intended to be augmented by admitting members of all nations, or by forming branch societies in conjunction with it, whose common object is to communicate to the Romans and other Italians religious liberty, or rather insane indifference to all religion. They admit that for several ages the institutions of the people of Rome and Italy were so important in the eyes of all that nothing great took place in the world that did not originate in this august city; which they account for, not by the establishment here by divine disposition of the supreme see of Peter, but by certain vestiges of the ancient dominion of the Romans continuing, as they assert, in the power usurped by our predecessors. Wherefore, it being their determination to give to all nations liberty of conscience, or rather of error, from which, as from a fountain, political liberty likewise flows, with an increase of public prosperity, as they understand it, they despair of success unless they first make an impression on the citizens of Italy and Rome, whose authority and exertions would be afterwards highly influential among other nations. They feel confident that they can easily accomplish this, since so many

Italians are scattered abroad in various countries, and many return home, several of whom, caught by a love of novelty, or being of corrupt morals, or suffering from poverty, may be induced to join the society, or at least sell their services to it. They have, therefore, turned their attention to this object, to introduce by means of such persons, wherever they can find them, vulgar and corrupt Bibles, and to place them clandestinely in the hands of the faithful; and with them to distribute, at the same time, the worst kind of books and pamphlets, directed to estrange the readers from the Church and from this Holy See, which are composed by those Italians, or are translated by them from other authors into their mother tongue, among which they particularly select The History of the Reformation, by Merle d'Aubigné, and Memoirs of the Reformation in Italy, by John Cric. The character of this whole class of books may be understood from a rule said to have been adopted by the society, that no two members of the committee of publication shall be chosen from one religious sect.

"On receiving the first intimation of these measures, we could not but feel grieved at the danger which menaced, not distant regions, but places near the very centre of Catholic unity. For although there is no cause for apprehending that the see of Peter should ever fail, wherein the immovable foundation of his Church was placed by Christ our Lord, we must not, therefore, be insensible to the duty of maintaining its authority; and the very office of our supreme apostleship reminds us of the strict account which the divine Prince of Pastors will require of us for the tares growing up in the field of the Lord, if sowed by the enemy whilst we were sleeping, and for the blood of the sheep intrusted to us, if through our neglect they perish.

"Therefore, having taken counsel from some of the car-

dinals of the Holy Roman Church, and having seriously and maturely weighed the whole matter, at their suggestion we determined to write this letter to you, venerable brethren, whereby with apostolical authority we condemn anew all the aforesaid Bible societies long since condemned by our predecessors, and in like manner, by the judgment of our supreme apostleship, we specially reprobate and condemn the aforesaid new society of the Christian League formed last year at New York, and all societies of the same kind already connected with it, or which may hereafter be connected. Wherefore be it known to all that all those who enroll themselves in such societies, or who presume to aid or abet them in any way, are guilty of a most grievous sin before God and the Church. Moreover, we confirm and renew, by apostolical authority, the above-mentioned regulations long since made as to the publishing, distributing, reading, and retaining of books of sacred Scripture translated into the vulgar tongues. As to other works of any author, we wish it to be generally known that the general rules and decrees of our predecessors, prefixed to the list of prohibited books, should be observed, and consequently that not only such books as are specially put in the list are to be guarded against, but also others comprised under the aforesaid general prohibitions.

"Venerable brethren, called to share our solicitude, we earnestly recommend you to announce and explain to the people intrusted to your pastoral charge, in due place and time, the apostolic judgment and these our mandates, and to endeavor to withdraw the faithful sheep from the aforesaid society of the Christian League and other auxiliary societies, as also from other Bible societies, and from all communication with them. Accordingly it is your duty to remove from the hands of the faithful Bibles translated into the vulgar tongue, such as have been published contrary to the decrees

of the Roman pontiffs, and all other prohibited or dangerous books, and to see that the faithful themselves by your admonitions and authority may learn what kind of food they should consider wholesome, and what noxious and deadly.

"In the meantime, venerable brethren, be daily more earnest in the preaching of the Word of God, both personally, and by the ministry of all who are charged with the care of souls in your respective dioceses, and of other ecclesiastics competent for the task; and be more particularly careful that such especially as are appointed to deliver public lectures on the Holy Scripture may diligently perform this duty in a manner suited to the capacity of their hearers, and may never, under any pretext whatever, dare interpret and explain the divine Scriptures contrary to the condition of the Fathers, or otherwise than the Catholic Church understands them. Finally, as it is the part of a good shepherd not only to protect and feed the sheep that follow him, but likewise to seek after and bring back to the fold those which have strayed far away, so it is your duty and our own to employ all the efforts of pastoral zeal that such as have suffered themselves to be led astray by these sectaries and distributers of bad books may, through the grace of God, know the enormity of their sin, and endeavor to expiate it by the remedy of wholesome penance. Nor must we exclude from our pastoral solicitude their seducers, or even the very chief masters of impiety, the greatness of whose iniquity must not deter us from earnestly seeking their salvation in whatever way it may be possible.

"We look, venerable brethren, for special and earnest vigilance against the snares and machinations of the members of the Christian League, from such of your order as govern churches in Italy, or in other places where Italians are numerous, and especially in the confines of Italy, or whereso-

ever there are marts and ports and easy access to Italy. For since the sectaries design to accomplish objects in such places especially, it behooves you to co-operate with us, strenuously and perseveringly, to defeat their machinations with the aid of the Lord.

"We are confident that our exertions and yours will be seconded by the civil authorities, especially by the most serene princes of Italy, no less on account of their eminent zeal for maintaining the Catholic religion, than from a conviction that the public welfare requires the aforesaid machinations of sectaries to be defeated. For it is manifest, and proved by the long experience of past ages, that there is no easier way of withdrawing nations from fidelity and obedience to their princes than by introducing indifference in religion, which sectaries propagate in the name of religious liberty. Nor, indeed, do these new members of the Christian League dissemble it; for although they declare themselves unwilling to excite sedition, yet by claiming for each one of the humblest class the right to interpret the Bible, and by establishing throughout the Italian nation an unqualified liberty of conscience, as they term it, they acknowledge that the political liberty of Italy will also follow as a matter of course.

"Above all, let us, venerable brethren, raise simultaneously our hands to God, and, with all possible humility, in fervent prayer recommend to him our cause and that of the whole flock of his Church; invoking, at the same time, the most holy intercession of Peter, the Prince of the Apostles, and the other saints, especially of the Most Blessed Virgin Mary, whose privilege it is to destroy all heresies throughout the universe.

"Finally, with all our heart, in token of our most ardent charity, we affectionately impart the apostolical benediction

to you all, venerable brethren, and to the clergy intrusted to your charge, and the faithful laity.

"Given at Rome, at Saint Peter's, on the 8th of May, 1844, in the fourteenth year of our pontificate.

"Gregory, PP. XVI."

The various missions in foreign lands had, during the first decade of Gregory's reign, begun to show an extent and vitality full of consolation to the heart of one who had so long, as prefect of the Propaganda, taken an active interest in them. These missions embraced five great divisions: (1) the Levant, including the Archipelago, Constantinople, Syria, Armenia, the Crimea, Ethiopia, Persia, and Egypt; (2) India, extending to Manila and the Philippines; (3) the missions of China, Siam, Cochin-China, and Tonquin; (4) the American missions; (5) the missions in Australia and Oceanica. Here missionaries of various orders and societies labored, Dominicans, Franciscans, Jesuits, Lazarists, Priests of the Foreign Missions of Paris and of the society of Picpus, as well as missionaries directly sent from the Propaganda. New vicariates were formed and bishops consecrated to give solidity and form to the rising churches. To continue this great work where savage ferocity and barbarism were often stimulated by Protestant prejudice, means were furnished by the Association for the Propagation of the Faith in France, the Leopold Society in Austria, the Ludwig Society in Bavaria, and the Xavier Society at Aix-la-Chapelle.

Gregory XVI, during his long reign, created many distinguished cardinals.

Among those whom Gregory deservedly called to the highest honors in Rome was that amiable prodigy Cardinal Joseph Mezzofanti. When, after the revolution, the city of

Bologna sent a deputation to renew its fealty to the pope, it wisely named as one to compose it, Professor Mezzofanti. The pope, who had not known him before, and was charmed with him, gave him the rank of prelate, and shortly after brought him to Rome to reside there permanently. He named him first warden of the Vatican Library—that is, in truth, librarian, this title being then reserved to a cardinal; and in February, 1838, raised him to the cardinalitial dignity.

"I can attest," says Cardinal Wiseman, "his perfect utterance and expression in the few languages with which I happen to be acquainted, and that I have heard natives of almost every country in Europe and Asia, not to mention America, who have borne witness in my presence to his perfection in accent and phrase when speaking their various languages. The general observation used to be that they would have easily taken him for a native each of his own country."

This magnificent gift of universal speech was not thrown away in any sense. It was habitually employed in good, in instructing and assisting spiritually many who, without him, might have remained ignorant or helpless. Though it was natural that he should be fond of conversing in his many languages, it was never done from love of display; for he was humble and shrinking on every occasion. Indeed, he knew his powers to be a gift rather than an acquisition. His appearance certainly did not bear the seal of his high intellectual mark, for his learning on all subjects was accurate, extensive, and solid. The countenance, which was the dial to the busy and complicated works above it, was not ample or noble in its traits. His brow was a problem to phrenologists, though his eyes were heavily pressed outwards by what they may have considered lingual faculties. One of this order once told him gravely that he had great facility in learning languages. "But then," Mezzofanti archly added,

"in telling me this wise discovery, he knew that I was already acquainted with fifty." Most amiable, too, he was, simple and childlike, charitable to excess, and ready to help any one with head or hand.

At the period of the revolution at Rome, he remained in Rome when most of his colleagues retired. His constitution, shaken by age and infirmities, was probably further enfeebled by mental sufferings proceeding from the events of the times. He sank, and died March 12, 1849.

Cardinal Mai was the discoverer of more lost works, and the transcriber of more ancient manuscripts, sacred and profane, than it has fallen to any one else's share, in modern times, to publish.

Born in the province of Bergamo, part of the Lombardo-Venetian kingdom, at a little mountain village named Schilpario, on the 7th of March, 1774, a member of the suppressed order of Jesuits was his first preceptor, and the guide to his future fame. This was Luigi Mozzi, under whose direction, in the episcopal seminary at Bergamo, he made rapid progress in classical and modern letters. Suddenly, with four schoolfellows, he left his native country, and repaired to Colorno, in the duchy of Parma, where Ferdinand of Bourbon, with the consent of Pius VI, had permitted that society to establish themselves. He joined the order in 1799, and continued his studies with such success that in 1804 he was sent to Naples as professor of belles-lettres.

From Naples he went to Rome for a short time, and thence to Orvieto, at the special desire of its bishop, John Baptist Lambruschini. There he remained some years in retirement and received the priesthood. Under the tuition of Fathers Manero and Monchaca, Spanish ex-Jesuits, he made great progress, not only in the ancient languages, Hebrew included, but in that art, likewise, of paleography, which had

to win him his highest honors. But, as of old under Augustus Cæsar, there went forth an imperial and imperious edict that every subject of the "Italian kingdom" should betake himself to his native province. In obedience to it, Mai, accompanied by his mentor, Mozzi, proceeded to Milan.

It was a providential journey; and Mai had reason to thank Napoleon for his stern mandate. And so, perhaps, has the "republic of letters," whatever hostility that title may imply to all despotic commands. Mozzi, fully acquainted with the powers and acquirements of his pupil, had him named a doctor of the Ambrosian Library. The magnificent collection of manuscripts which form its chief treasure is mainly due to the munificence of Cardinal Frederic Borromeo, nephew and almost rival of the great Saint Charles. He sent learned men all over the world to purchase manuscripts or have them diligently copied. Among other sources of additional literary wealth had been the famous monastery of Bobbio, founded by the Irish saint Columbanus in the seventh century, the manuscripts of which had been divided between the Ambrosian and the Vatican libraries.

The period for the study of manuscripts might be said to have passed; at least, in the noblest sense of the word. The known manuscripts of some given author, the twenty Homers, or the five Demostheneses, or the two hundred Testaments, which a great library was known to possess, might be looked through twice in a century for a new edition, "Coll. Codd." or "Cum variantibus Lectionibus ex Codd. MSS." But the hunt after new, or rather old, works of ancient authors, in the manuscript-rooms of ancient libraries, was quite as much given up as falconry in the modern chase. To revive it was reserved to Angelo Mai. He found in the Milanese library an unexplored mine. No doubt its manuscripts had been catalogued, perhaps described, and that

accurately. But those who had preceded him had only cultivated the upper soil in this literary field. They had not discovered the exuberantly precious "royalties" which lay hidden beneath the surface. Under the letter of the writing there slumbered a spirit which had long lain there spell-bound, awaiting a master magician to free it: a spirit of poetry sometimes, sometimes of eloquence; a muse of history, a genius of philosophy, a sprite of merest unsubstantial elegance.

To drop figures, the peculiarity of Mai's wonderful discovery consisted in the reading of manuscripts twice written; or, as they are more scientifically called, palimpsests. A book, for instance, may have been very properly catalogued as containing the commentaries or sermons of some abbot of the eleventh or twelfth century, works of which there may be several other transcripts in the library. Edited or not, it is improbable that the volume has been, or will be, looked into during a generation. But the lens-like eye of a Don Angelo peers into it, and it becomes a treasure-trove. The writer of the Middle Ages had taken down from the shelves a work which he considered of small value—perhaps there were duplicates of it—some letters, for instance, of a heathen emperor to his tutor, and had scrubbed, as he thought, the parchment clean, both of its inky and of its moral denigration, and then had written over it the recent production of some favorite author. It is this underwriting that Mai scanned with a sagacious eye; perhaps it was like the lines of a repainted canvas, which in course of time came through the more evanescent tints superadded, a leg or arm cropping out through the mouth of an impassioned head by the second artist; and he could trace clearly the large forms of uncial letters of the fourth or fifth century, sprawling through two lines of a neatly written brevier. Or the scouring had been

more thoroughly done; and then a wash of gallic acid revived the pallid reed-strokes of the earlier scribe.

Ingenuity, patience, learning, and immense perseverance were requisite for the process. Often only unconnected passages were found, half a sentence in one page, which the next did not continue, but the rest of which might perhaps be found in another manuscript three hundred numbers off. Sometimes portions of various works were jumbled together under one later production, upside down, back to back like shuffled cards, while perhaps not one page contained the "Incipit," or the "Explicit feliciter liber I de ——," so as to give a clew to what these fragments contained. Learning was then indeed necessary; for conjecture often gave the first intimation of what had been discovered, from the style, or from the sentence having been fortunately embalmed or petrified, by quotation, in some later author.

In this way did Mai labor on, looking through the tangled mass of confused materials, catching up the ends of different threads, and pursuing them with patient diligence, till he had drawn each, broken or perfect as it happened to exist. After one minor publication of a translation, he began in 1813, and continued till 1819, to pour out an unintermitting stream of volumes containing works, or portions of works, lost as it was supposed irrecoverably. Various orations of Cicero; the lost writings of Julius Fronto; unpublished letters of Marcus Aurelius, Antoninus Pius, Lucius Verus, and Appian; fragments of speeches by Aurelius Symmachus; the History of Dionysius of Halicarnassus, from the twelfth to the twentieth book; unpublished fragments of Philo; ancient commentaries on Virgil; two books of Eusebius's Chronicles; the Itineraries of Alexander, and of Constantius Augustus, son of the Emperor Constantine; three books of Julius Valerius, on the actions of Alexander the Great; the sixth and four-

teenth Sibylline Books; finally, the celebrated Gothic version, by Ulphilas, of Saint Paul and other parts of Scripture: such were the principal works recovered and published, with notes, prefaces, and translations, by this indefatigable scholar, in the period just mentioned of six years. It was a work in which he could have little or no assistance from others; in fact, it was an art exclusively his own.

Mai's reputation was already European. At the early age of thirty-seven he had made more additions to our stock of ancient literature than a century had done before him. At this moment a vacancy occurred in the Vatican Library, that of first librarian. Cardinals Consalvi and Litta, the secretary of state and head librarian, at once cast their eyes on the young priest at Milan, as the fittest person to occupy the post. On his arrival at Rome he lost no time in exploring the wider and richer field offered to his cultivation. He came no longer to learn, but with a perfected tact, an experienced eye, and a decisive critical judgment. Hence he soon began his work of reproduction, and, singularly enough, in continuation of his previous successes. For he discovered, in the Vatican, portions of the very Bobbio manuscripts which he had explored in the Ambrosian, containing, consequently, the wanting parts of authors already partially recovered. This was the case with Fronto and his imperial pupils and friends, one of the most charming epistolary collections ever published. By adding what was in Rome to what had been given at Milan, Mai was able to present a much more complete edition of it. He also published valuable fragments of civil law anterior to the Justinian Code, and of works on orthography by comparatively obscure authors.

But whatever he had till now performed was eclipsed by the most fortunate and brilliant of his discoveries, that of Cicero's long-coveted treatise De Republica. Petrarca, Pog-

gio, and Bessarion, with a host of elegant scholars, had desired and sought in vain to see this treatise. It had eluded every research. Under a copy of Saint Augustine's Commentary on the Psalms, Mai discovered it, in large, bold characters, with its title legible.

It need not be said that further honors and promotions were lavished upon him. He was made canon of Saint Peter's, a burden indeed, but a distinction also, and a prelate of the highest order. Gregory XVI, wishing to employ his extraordinary abilities in the service of religion, named him secretary of the Congregation of the Propaganda. This was in 1833; but, though this office took him away from his dear manuscripts, and gave him occupation enough for any other man, it did not interrupt his studies. He was allowed to have the codices at his house, and went on transcribing and printing as much as before. At length, on the 12th of February, 1838, Pope Gregory named him cardinal, together with his illustrious friend, and successor in the librarianship, Mezzofanti.

Even now he was appointed to offices that required great attention and assiduity; still there was no intermission in his favorite pursuits. He did not confine his industry to palimpsests, but drew from the shelves of the Vatican histories, poems, medical and mathematical treatises, acts of councils, Biblical commentaries—in fine, works of every age and of every class, classical, patristic, mediæval, and even modern, not only in Greek and Latin, but in Arabic, Syro-Chaldaic, and Armenian. He re-established, under the auspices of Gregory, the celebrated Vatican press, which had formerly published the splendid Saint Ephrem; he had cast for it new sets of types, for various alphabets, from the best models in old manuscripts; and especially employed it in the printing of the great Codex Vaticanus, which he transcribed.

The fruit of this unceasing industry may be summarily described as follows:

(1) "Scriptorum veterum nova collectio." A collection, in ten huge quarto volumes, of writers sacred and profane, of every age.

(2) "Classici scriptores ex codicibus Vaticanis editi," in ten volumes of smaller dimensions. These two series closely followed one another. The first began to be published in 1827, and the second was closed in 1838.

(3) "Spicilegium Romanum," another series in ten volumes, which he finished in 1844.

In 1853, on the death of Cardinal Lambruschini, he was named cardinal-librarian, though it can hardly be said that this appointment changed his habits or increased his advantages. Still he continued his work, and commenced the publication of a new series of twelve volumes.

(4) "Nova Patrum Bibliotheca." Only six volumes had appeared, when death brought his labors prematurely to a close.

This took place on the 8th of September, 1854, after a short inflammatory attack, which lasted thirty-five hours, at Albano, whither he had retired for change of air. His end was calm, resigned, and most devout.

The mere catalogue of the authors some of whose works he for the first time published would fill several pages; but it may be worth mentioning that, besides the many classical authors whom he thus illustrated, there is not a single century of the Christian era, from the second to the seventeenth, from which he did not produce important and previously unknown works. He had transcribed all with his own hand —translated, if Greek; and added notes and prefaces (generally full of learning), entirely by himself. This, however, was at an earlier period, for, in the preface to the second

volume of his last work, he mentions the Abbate Matranga as his assistant. He had also the aid of learned Orientals for Eastern manuscripts.

His transcript of the celebrated manuscript of the entire Greek Scripture was printed many years before his death, but not published. In a copy of such a manuscript the most rigorous exactness is the first requisite. Not only a word, but a letter, a sign, a jot or tittle that deviates from it, impairs its value as a representative or a referee in doubtful or difficult passages. Interminable disputes might arise on a reading as presented by the original, on the faith of its copy; and if final appeal is made to the manuscript, and it is found to have been unfaithfully transcribed in one place, all trust is at an end. Now, that in copying so huge and inconvenient a book some slight errors should have been committed, especially when it is done by a person distracted by numerous other undertakings, is only in conformity with a trite axiom about the most natural proneness of humanity.

The work was minutely collated with the original by a commission of able scholars; and a list, extending to fourteen pages, has been made of mistakes. The Vatican Testament was then published, and its appearance was hailed with delight by students in every land. The Roman edition being large and costly, it was reprinted in Germany and England.

The will of this no less estimable than learned man was in his own hand, and was remarkable for the kindness of its provisions. All his household were secured their full pay for life if they had been ten years in his service, half-pay if they had been six. A large sum, besides, was to be divided among them. For the very poor of his native village he provided an endowment of twelve thousand dollars, besides leaving them his residuary legatees. To the parish church of the village he bequeathed all his ecclesiastical plate and furniture.

Gregory XVI did not discourse freely in any languages but Italian and Latin; and, therefore, persons who had to communicate with him through an interpreter could form a very imperfect opinion of his conversational powers. But those who could speak Italian freely, and approached him merely to receive his blessing, soon found him launch into familiar conversation, which drew them on almost into forgetfulness of his twofold dignity. His countenance then, and still more when discoursing on graver topics, lighted up, and was mantled with a glowing expression; his eyes became bright and animated, and his intelligence and learning gave themselves utterance through his flowing and graceful language.

In health he was robust, and his powers of exertion, physical and mental, were very great. He could tire most of his attendants in his daily walks. His favorite one was beyond Ponte Molle, along the old Flaminian Way to Torre di Quinta, a considerable distance; and he enjoyed seeing much younger men glad to remount their horses or their carriages to return home. His health was, indeed, so hale and sound, on his accession, that he declined naming any physician or surgeon for his own person, but ordered the salaries of those offices, and others which he similarly kept in abeyance, to be invested towards forming a superannuation fund for the servants and officers of the palace. This he nursed and increased till it became of considerable amount. After a few years, however, a cancerous affection attacked his face; and, in 1835, by advice of the Prussian minister, he sent for an able physician, Dr. Alertz, of Aix-la-Chapelle. The young German, acting with the Italian physician to the palace, arrested the progress of the disease, so that it does not seem to have acted on Gregory's constitution or shortened the fulness of his days.

This strength of frame and soundness of organs enabled the pope, throughout his reign, to attend to business, temporal and ecclesiastical, with unwearying assiduity and unvarying cheerfulness. The severer habits of his claustral life had inured him to the regularity and even monotony of the papal—its early hours, its seclusion from social enjoyment, its silent meals, its many solitary hours, and their unrelaxed occupation. He commenced his morning so truly matutinally that he dispensed with the attendance of a chaplain at his own Mass, saying that it was unreasonable to expect other persons to accommodate themselves to his unseasonable hours. His own servant alone assisted him. A peculiar simplicity of habits was remarkable in him; and he would do himself what ordinarily a servant might have been called in to perform. Hence, while he provided richly for the splendor of divine worship, and replaced some of its plundered ornaments, he would wear nothing costly himself.

His vigorous mind, as has been observed, seemed to shrink from no amount of application to business of every class. It was no idle life, indeed, that he led. In the management of ecclesiastical affairs business is divided among congregations, or boards, as we should call them, but the ultimate result, in every important case, depends on the papal approbation. It was not uncommon for Gregory to hesitate in giving his assent, and to have the papers in the cause brought to himself, and finally come to a different decision from that of the congregation. Cardinal Acton used to say that he had known as many as eight or ten cases in which the pope had refused to ratify the judgment of a congregation, and had at length reversed it, upon canonical grounds which had been overlooked by the many learned persons previously engaged in its discussion. And this instinctive perception occurred in cases affecting distant countries. One instance

related to Canada. A distinguished bishop of that country found that the pope demurred to a resolution passed by the Propaganda about it; and in a few days, as he declared, fresh information arrived, which fully justified the correctness of the sovereign judgment. A similar instance referred to Germany.

"I remember that on one occasion," says Cardinal Wiseman, "when admitted on a day of privacy, I found him writing, himself, a long Latin letter to a bishop in Germany, which he most condescendingly read to me; and masterly it was in sentiment and expression. It produced, indeed, its intended effect, though involving one of the rarest exercises of pontifical authority. In like manner he wrote, himself, an answer of several sheets, sending his own autograph copy, to one of the bishops in England, on a matter which related to an ecclesiastical affair of that country."

In the beginning of his reign long edicts were published on the turbulence and disorder of the times, full of touching appeals and generous sentiments, which were considered as the productions of his own pen. In cases of life and death, the silence of the pope, on the report of the trial being submitted to him by the chief judge, is equivalent to a ratification of the sentence, which then takes its course. But Gregory always desired the entire proceedings and depositions to be brought to him, and went carefully through them himself; and if he made no observation in returning the papers, it was understood that he tacitly approved the fatal sentence. Oftener, however, he leaned to the side of mercy; and executions were rare, and only for atrocious crimes. I am not aware that there was a single political execution in his pontificate.

In the discharge of his high duties he respected not the person of man, and cared nothing for the pride or strength

of those whom he had to encounter. Such struggles have become in our age by no means few or trifling; the pope is attacked both as to the definition of dogma and the maintenance of discipline. In the imprisonment of the Archbishop of Cologne, Gregory fully sustained his character for unflinching support of the cause committed to the protection of his sublime office. Indeed, scarcely a year of his pontificate passed by without his having to pronounce an allocution on the oppression of the Church in some country or other, north or south of Europe, east or west of the world. He spoke the truth plainly and publicly, and generally reaped the fruit of his straightforwardness and courage.

The most painful of his conflicts, however, was one face to face with the greatest of Europe's sovereigns, a man accustomed to command without contradiction, and to be surrounded by complete submission. He did not imagine that there was a human being who would presume to read him a lesson, or still less to administer him a rebuke. It may be proper to premise that Alexander II of Russia, while czarevitch, visited Rome, and was received with the utmost respect by all ranks, and with extreme kindness by the pope. The young prince expressed himself highly gratified by his reception; and he had procured a portrait of Gregory, which he said he should always keep, as that of a friend deeply venerated and esteemed. Further, in 1842, the emperor, his father, had sent very splendid presents to the pope, a vase of malachite, now in the Vatican Library, and a large supply of the same precious material for the Basilica of Saint Paul. Still he had not ceased to deal harshly, not to say cruelly, with his Catholic subjects, especially the Poles. They were driven into the Greek communion by putting it out of their power to follow their own worship; they were deprived of their own bishops and priests, and even persecuted by more

violent inflictions and personal sufferings. On this subject the Holy See had both publicly and privately complained; but no redress, and but little, if any, alleviation, had been obtained. At length, in December, 1845, the Emperor Nicholas I came himself to Rome. It was observed, both in Italy and, it is believed, in England, how minute and unrelaxed were the precautions taken to secure him against any danger of conspiracy: how his apartment, bed, food, body-guard, were arranged with a watchful eye to the prevention of any surprise from hidden enemies. Be this as it may, nothing amiss befell him, unless it was his momentous interview with the head of that Church which he had mercilessly persecuted, with him whose rival he considered himself, as a real autocratic head of a large proportion of what he called the "Orthodox Church," and as recognized protector of its entire communion. It was arranged that the emperor should be attended by M. de Bouténeff, his minister at Rome, and that the pope should have a cardinal at his side. He selected the English Cardinal Acton. This was not a usual provision for a royal visit, but gave it rather the air of a conference; and so in truth it was.

Certainly much hung in the balance of that pontiff's deliberation, how he should act. That meekest of men, Pius VII, had not neglected the opportunity of his captivity to enumerate, with fervid gentleness, to his powerful master the evils which the Church had suffered at his hands. Gregory never undertook any grave work without much prayer; and one so momentous as this was not assuredly determined on except after long and earnest supplication. What were the emperor's intentions, what his ideas, what his desires in coming to Rome and having necessarily a personal meeting with the pope, it is impossible to conjecture. Certain it is that he came, he saw, and conquered not. The subject and particu-

lars of the conference were never revealed by its only witness at Rome. The pope's own account was brief, simple, and full of conscious power: "I said to him all that the Holy Ghost dictated to me."

And that he had not spoken vainly, with words that had beaten the air, but that their strokes had been well placed and driven home, there was evidence otherwise recorded. An English gentleman was in some part of the palace through which the Imperial visitor passed as he returned from his interview, and described his altered appearance. He had entered with his usual firm and royal aspect, grand as it was from statue-like features, stately frame, and martial bearing; free and at his ease, with gracious looks and condescending gestures of salutation. So he passed through the long suite of anterooms, the imperial eagle, glossy, fiery, "with plumes unruffled and with eye unquenched," in all the glory of pinions which no flight had ever wearied, of beak and talon which no prey had yet resisted. He came forth again with head uncovered, and hair, if it can be said of man, dishevelled; haggard and pale, looking as though in an hour he had passed through the condensation of a protracted fever; taking long strides, with stooping shoulders, unobservant, unsaluting; he waited not for his carriage to come to the foot of the stairs, but rushed out into the outer court, and hurried away from apparently the scene of a discomfiture. It was the eagle dragged from his eyrie among the clefts of the rocks, "from his nest among the stars," his feathers crumpled, and his eye quelled by a power till then despised.

But let us be fully just. The interview did not excite rancorous or revengeful feelings. No doubt the pontiff's words were in the spirit of those on the high priest's breastplate—"doctrine and truth," sound in principle and true in fact.

They convinced and persuaded. Facts with their proofs had, no doubt, been carefully prepared, and could not be gainsaid. The strong emotion which Gregory on other occasions easily betrayed could not have been restrained here. Often in prayer has every beholder seen the tears running down his glowing countenance; often those who have approached him with a tale of distress, or stood by when news of a crime has been communicated to him, have seen his features quiver, and his eye dim with the double sorrow of the apostle, the tear of weakness with the weak, the scalding drop of indignation for sin. This sensibility cannot have been stemmed even by the coldness of an interpreted discourse, but must have accompanied that flow of eloquent words to which, when earnest, Gregory gave utterance.

All this must have told effectually where there could be nothing to reply. Mistaken zeal, early prejudice, and an extravagance of national feelings had no doubt influenced the conduct of the czar towards his Catholic subjects, against the better impulses of his own nature, which Russians always considered just, generous, and even parental. No one had before possessed the opportunity, or the courage, to appeal to the inward tribunal of this better sense. When well made, such a call could hardly fail. From that interview the Catholics of Russia may date a milder treatment, and perhaps a juster rule.

Other instances might be given of Gregory's firmness in dealing with cases requiring that virtue as well as prudence. Such was the cutting up, root though not branch, of a man giving promise at one time of being leader, as he had been founder, of a magnificent politico-religious school in France, the Abbé de Lamennais, whom one of Gregory's predecessors thought of investing with the purple. By the encyclical of June 25, 1834 (Singulari Nos), Gregory condemned the

Paroles d'un Croyant, and thereby tore off the mask from him who soon exhibited himself to wondering and weeping thousands in his true aspect. Similarly did he deal with a different school, that of Hermes in Germany, the errors of which were purely theological and of a rationalistic tendency. It was seriously affecting ecclesiastical education on the Rhine, for it was supported by professors of unimpeachable conduct and mainly sound doctrine. The creeping error was crushed in its infancy, after much discussion and much forbearance.

Kindness and considerateness were indeed discernible in all the pope's actions. His charities were in full conformity with the traditions and instincts of his see. Scarcely, if ever, was a year of his pontificate unmarked by some private contribution on a large scale to one object of compassion or another. He elevated much the scale, and enlarged the basis, of the magnificent establishment, industrial and eleemosynary, of San Michele a Ripa, in which are collected under one roof every class of sufferers, male and female, from decrepit and helpless old age down to children; from the inmates of the reformatory to those of the nursery; and every sort of industry, from the painter, sculptor, and engraver, to the weaver, the shoemaker, and the carpenter. Under the liberal management of Cardinal Tosti, and the special patronage of Gregory, who annually visited the establishment to inspect its productions in art and in manufactures, and gave it large orders, this became one of the happiest combinations of charity's well-organized functions. And the same is to be said of another equally important refuge for poor children of a lower order, at the Termini—that is, Thermæ of Diocletian. This had fallen much into decay; but partly through the munificence, more still under the fostering care, of the pope, it received a new develop-

ment, which it only wanted the perfecting hand of his successor to carry to its attainable completeness.

The prolonged reign of this pontiff, from 1831 to 1846, presented sufficient opportunities for exercising that charity which the right hand cannot conceal from the left. Thus from October 26, 1831, to the beginning of 1832, successive shocks of earthquakes destroyed many houses and villages in Umbria, and shook almost to pieces cities with their sumptuous buildings. Cardinal Wiseman says: "I remember travelling through the province not long after, and witnessing their frightful effects. Some villages through which the road passed—and many more among the hills—were utterly destroyed, though providentially the loss of life was not in proportion to material demolition. Foligno was so shattered that, excepting the solid cathedral and a few other public buildings, there was not an edifice but what was shored up; and in fact the main street was traversed, through its whole length, by beams which made the out-thrust and bulging walls on either side give mutual support. And now the traveller will see wall-plates all along, to which interior iron tie-rods are attached, binding every house within. But the most signal and afflicting overthrow was that of the noble sanctuary of Santa Maria degli Angioli, the dome of which, towering in the plain or valley of Perugia, just below Assisi, was a beautiful object. This dome covered the celebrated Portiuncula, or Chapel of Saint Francis, the small rural oratory in which he began the work of his stupendous Institute. The entire nave fell in, leaving the cupola marvellously suspended over the little sanctuary, not a brick of which was displaced.

"Subscriptions for the many sufferers by this calamity were immediately opened, with the pope at their head. As to the church, although he and many others contributed

largely, the great merit of patient and persevering alms-gathering belongs to a simple Franciscan lay brother of the house which served the church, Brother Luigi Ferri, of Bologna, who went from country to country begging contributions, in place of which he often received, and patiently endured, rebuffs and insults, and occasionally the impostor's meed in prisons and police courts. He collected sixteen thousand dollars. The church was completely restored and solemnly reopened in forty months."

Again, when the cholera appeared in Ancona, a city which had shown itself particularly hostile to him, Gregory sent, from his own resources, considerable relief.

His more private charities are known to have been profuse; but there was one form, though a more spiritual one, which was peculiarly exhibited. On one occasion a Spanish lady, perplexed in conscience, desired to unburden her anxieties to him as chief pastor; and Gregory descended into the confessional for her, to discharge the functions of a simple priest. And a German lady of great information and ability, the Baroness K——, being still a Lutheran, but drawn singularly towards the Catholic Church, asked for an opportunity of placing her difficulties for solution before the sovereign pontiff, as its highest authority; and it was instantly granted. He received her in his garden; and, ordering his attendants to remain in one place, walked up and down with her in their presence till he had solved her doubts and given her his blessing. She was afterwards one of the most zealous co-operators with the Princess Borghese in supporting the cholera orphans.

Having been Prefect of Propaganda for so many years, he had become minutely acquainted with every part of the British dominions, both at home and abroad, with its bishops, its wants, its actual condition and future prospects. Not

only did he increase the number of apostolic vicariates in England, but spontaneously, without being led to it, he told the future Cardinal Wiseman that the hierarchy would have to be established there, upon the removal of one obstacle, which he specially described and emphatically characterized, and which it was not in his own power to deal with. When that should occur, he distinctly remarked, this form of church government must be introduced into England. In the course of a few years, but after his death, the event to which he had pointed took place, with consequent circumstances which ordinarily he could not have foreseen; and his successor, unapprised of that forethought, almost at once executed what Gregory had intended under similar conditions.

The Irish College had special motives of gratitude to this pontiff. The venerable Bishop of Dromore, then the Rev. Dr. Michael Blake, parish priest in Dublin, came to restore this establishment, first suppressed under the French occupation, and then incorporated with the College of Propaganda. The old building on the Quirinal Hill was considered unsuitable, or probably was unavailable for the purpose, and Pope Leo XII, in February, 1826, assigned for the new college a small house, formerly the Umbrian College, situated in the street Delle botteghe oscure, with a very small church annexed. Dr. Blake governed the college till he resigned it into the hands of the Rev. Dr. Boylan, who in his turn was succeeded by Archbishop Cullen.

In the year 1836 Gregory XVI bestowed on the Irish College a much more spacious house, with a considerable garden. But what forms its chief prize is the church attached to it, being the old Basilica of Saint Agatha in Subura, which Saint Gregory the Great himself tells us, in his Dialogues, he cleansed from the taint of Arianism, amidst peculiar and

portentous occurrences. It was the diaconal church of Cardinal Antonelli, who was liberal in repairing and greatly embellishing it.

"As Prefect of Propaganda I had frequently to see Gregory XVI on business," says Cardinal Wiseman, "and found him most simple in his habits and kind in his intercourse. The clearness of his views, and quickness of his perception, made it both easy and agreeable to transact business with him. His confidence, once gained upon such subjects as belonged more particularly to one's own sphere, was easily extended to other matters. I could give several instances of this facility; and it was extended to the time of his pontificate. Not only was an audience easily obtained on ordinary days and at usual hours, but it was graciously granted almost at any time when the antechamber was closed, and on days otherwise reserved for private occupation. Indeed, it was not uncommon to receive a summons on such days, with an order to proceed at once to the palace in ordinary dress. Once I well remember how this familiar kindness served me in great stead. I was engaged in delivering a course of lectures in the apartments of Cardinal Weld in 1835. They were attended by very large and highly cultivated audiences. On one of the days of delivery I had been prevented from writing the lecture in time, and was laboring to make up for my delay, but in vain. Quarter after quarter of each hour flew rapidly on, and my advance bore no proportion to the matter before me. The fatal hour of twelve was fast approaching, and I knew not what excuse I could make, nor how to supply, except by a lame recital, the important portion yet unwritten of my task—for an index to the lectures had been printed and circulated. Just as the last moment arrived, a carriage from the palace drove to the door, with a message that I should step into it at once, as His

Holiness wished to speak to me. This was indeed a 'Deus ex machina'—the only and least thought of expedient that could have saved me from my embarrassment. A messenger was despatched to inform the gathering audience of the unexpected cause of necessary adjournment of our sitting till the next day. The object of my summons was one of very trifling importance, and Gregory little knew what a service he had unintentionally rendered me."

The last years of Gregory were not marked by important events. The calm which precedes the tempest characterized his declining years. On the 27th of May, 1846, the feast of the Ascension of our Lord, the sovereign pontiff, who had attained the age of eighty-one, gave his solemn benediction, Urbi et Orbi, from the high balcony of the Lateran Palace, amidst the acclamations of an immense crowd. Almost immediately after he felt slightly indisposed, but, in one of his robust constitution, the symptoms excited no alarm.

However, on the 31st the disease grew seriously worse, and in the night that followed, the physicians summoned to consider the case of the august patient gave no hope whatever of his ultimate recovery. On the 1st of June he received extreme unction. The prayers for the dying and the usual absolutions were given by Cardinal Lambruschini. And while in all the churches of Rome prayers were offered up by order of Cardinal Patrizi, vicar of Rome, Gregory XVI expired.

That unaffected humility by which he was characterized through life was strongly manifested in his dying moments. "I wish to die as a monk and not as a sovereign," was his expressed wish, his humble remark the evening before his death to those who pressed him to call around him all the ceremonial which generally surrounds the bed of a dying pontiff.

The prayer of his august humility was heard; the pure and innocent soul of the pious Camaldolensian, after being gathered to God with no more pomp than became the cell of the recluse, escaped by prompt departure from the honors which it feared. Simple priests surrounded the bed whereon Father Mauro Cappellari died; the court, warned too late, found but the dead body of Gregory XVI.

Endowed with rare talents, uniting prudence to energy, vast theological knowledge to varied profane learning, Gregory adhered especially to the preservation of the dogma of the Catholic Church from the assault of new theories, and endeavored to extend the knowledge and influence of the visible Church to the uttermost parts of the habitable globe. Hence his severe prescriptions against heresy, error, secret societies, his prohibition of the slave-trade, his protests in favor of the persecuted German bishops; hence the protection he bestowed on those who suffered for the faith, and especially for the foreign missions, the success of which seemed to him to depend on the presence of bishops; hence, also, his numerous erection of new sees.

He was an accomplished scholar, eminently versed in languages, literature, and science. While as a theologian he could scarcely be surpassed, he had particular fondness for mathematics and natural philosophy, and took an especial interest in conversing with those who were skilled in the various branches of these sciences; yet such were his modesty and retiring habits that, had it been left to himself, he would never have quitted the quiet of his monastery. Before his elevation to the papacy, he had already given to the world a learned and much esteemed work, entitled "The Triumph of the Holy See and of the Church," which has gone through several editions. His learning shone more brightly because accompanied by great humility. Even when elevated to the

pontifical throne, he but changed the form of his dress, pursuing in private his usual mode of life, and retaining in his bedchamber the pallet and furniture of the simple monk. The grandeur of his position, so far from inflaming his humble spirit with feelings of pride, served but to render his virtue more evident. To give was his greatest delight, and he lavished his resources upon needy missions, upon the poor, and upon churches in want. His goodness and charity were felt by all, even the lowest of his subjects. He was accessible to all, and received visitors almost at all hours, in the morning, in the evening, and at night. Foreigners, without respect to their religious sentiments, were received with equal goodness and affability, so much so that all left his presence with lively emotions of respect and pleasure; Americans especially universally avouched for the kindness with which they were received, and the interest manifested by His Holiness in their institutions. In winter he gave audience to as many as sixty foreigners a day without regard to creed. He rose at an early hour in the morning, and having said Mass and performed the other daily duties, he was ready at the first notice to attend to business and to give receptions. He wished always to be thoroughly informed of all affairs, and transacted them with the maturest consideration. In all important and doubtful cases he would require the prelates of the Church and the ministers of state to leave with him all the papers and documents regarding them, in order that he might look into them himself and weigh their import maturely. He was always self-possessed, and endowed with a happy memory, which enabled him easily to refer to business matters which had been before under his consideration.

The arts and sciences found in him, not only an ardent votary, but a warm and useful patron. He built a new wing

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to the museum of the Vatican, and was engaged in the construction of a new museum in the palace of the Lateran. A large double tunnel constructed through the hill of Tivoli, to give a different direction to the river Anio, and thus free the city from threatened ruin, will be a perpetual monument of his munificence. He added to the beauty of Rome by the construction of various edifices and marble embellishments, and gave to the school of the fine arts, attached to the pontifical academy of Saint Luke, a new and magnificent site. He opened, in the neighborhood of the capital, one of the celebrated seaports of ancient Rome; he promoted the interests of agriculture, and particularly had determined that a part of the youths of the asylum of Santa Maria degli Angeli should apply themselves to pasturage and agriculture.

His person was tall, his aspect venerable. His life was always innocent, spotless, and regular. He was pious, learned, and liberal—the Mæcenas of the arts and sciences, the firm defender of ecclesiastical rights. Full of faith, he governed the Church for fifteen years with the charity of an apostle and the heart of a father.

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GIOVANNI MARIA MASTAÏ FERRETTI was born on the 13th of May, 1792, at Sinigaglia, in the ancient duchy of Urbino, later one of the delegations of the States of the Church. The Mastaï family, which dates back to the thirteenth century, has always been distinguished for emi-

nent services, and, in reward, received the title of count. By a union with the last scion of the noble family of Ferretti, the Counts Mastaï blended that honored name with their own.

The father of Pius IX, Count Jerome Mastaï Ferretti, was gonfalonier of Sinigaglia; and his uncle, Andrew Mastaï, Bishop of Mantua, in the pontificate of Pius VII, won, by his heroic fidelity to that pope, the glory of a confessor of Christ, having suffered a close imprisonment in the citadel of Mantua. The future pontiff was, therefore, from his earliest years, no stranger to the tribulations of the Church; and among the earliest prayers which he learned from the lips of his pious mother, the Countess Mastaï, was one for the deliverance of Pope Pius VI.

At the age of twelve he was placed at the college of Volterra, in Tuscany, and speedily gained, by the amenity of his character and the graces of his mind, the good will of his teachers and schoolmates. His progress was rapid, and the institution long remembered with pride a pupil whose ability struck even the French educational superintendents who visited the college.

On leaving it, Giovanni Maria embraced the career of arms, and when the pontifical army was reconstituted he entered the Noble Guard of Pius VII. It was his vocation to be, in a special manner, the defender of the Holy See, as soldier, as bishop, as cardinal, and as pope.

The young count was soon after seized with a malady which the physicians soon regarded as incurable, and, admitting their inability to counteract its fatal progress, announced its speedy termination in death. But his mother appealed, with all the fervor of devotion and tender confidence, to the Blessed Virgin, and the young count suddenly recovered, to preserve through life that love and devotion to

Mary which made the formal definition of her Immaculate Conception the crowning glory of his pontificate.

The life thus restored, as by a miracle, Count Mastaï Ferretti resolved to consecrate to the service of God. As soon as his strength permitted, he repaired to Rome to pursue his course of divinity. He was ordained priest, and spent his first years of priesthood in the Eternal City, obscurely enough—little known in the busy world, or amid the great and exalted, but blessed and honored by the poor, whom he visited daily at the hospice of Tata Giovanni, to which he had been attached even before he devoted himself to the service of the altar.

To give some idea of this institution, which was for many years the field of predilection of the future pope, we may briefly sketch its history. In the eighteenth century there lived at Rome a poor mason, named Giovanni Borgi, whose holiday recreation it was to visit the hospital of the Holy Ghost, serve the sick, make their beds, and do any other service in his power. Here he often found children left orphans by the death of their parents. Touched with the condition of these and other poor boys, he invited them to come to his house. With the help of alms which he solicited, he took them in, dressed them, instructed them in their religious duties, and prepared them for a worthy frequentation of the sacraments, till such time as he could succeed in placing them as apprentices with worthy tradesfolk.

The poor man's labors soon found generous benefactors, aiding him with counsel and means. The illustrious Cardinal di Pietro hired a large room in the Via Giulia for Giovanni and his pupils, and gave him thirty dollars a month. This enabled him to take in forty orphans, who all styled him papa, so that he became known to all Rome as Tata Giovanni. Pius VII purchased the house and bestowed it on the worthy

man, who, thus established, although illiterate himself, had his orphans instructed in reading, writing, and arithmetic. Later drawing, geometry, and ornamentation, important branches for young mechanics, were added.

The high-born priest did not disdain to become the successor of the mason. He lived among the poor children, the better to know their wants; he bestowed all his income on the hospice, in which he introduced salutary reforms and an extended course of instruction. A little cell is still shown which was for seven years the abode of the devoted priest.

But he was soon to be called to a different scene of labor. Monsignor Muri was appointed by the Holy See apostolic delegate to the republic of Chili, in order to restore to a canonical form the ecclesiastical affairs which had suffered during the revolutionary storm that swept over Spanish America, the effect of which was long to be felt. Monsignor Muri asked that the Abbate Mastaï Ferretti should accompany him, and the pope readily consented. Not so the orphans at Tata Giovanni: they clustered around their father; they clung to his cassock, and implored him not to forsake them, moving him to tears by their appeals.

His voyage was not without its difficulties and trials; but he at last reached Chili, and for two years labored earnestly on the American soil. One day, while sailing from Valparaiso to Lima in a schooner, he was overtaken by a violent storm. The unskilful pilot had nearly run the frail craft on the rocks, when a bark, belonging to a fisherman named Bako, put out to save him, and brought them safely into Arica. The Italian ecclesiastic richly rewarded his benefactor then, and did not deem the debt cancelled; for, on ascending the pontifical throne, he sent to Bako the same sum again, together with his portrait. But the first gift of Pius had laid the foundation of Bako's fortune; he dis-

tributed the new gift in alms in the name of Pius IX, and placed the portrait in a chapel which he constructed in his house.

The following incident of this period is also related: "In one of Ferretti's apostolical journeys, a great way into the interior, and far from the settled country, he met with a forlorn hut, into which he entered, and there found a sick man, lying on a wretched pallet, almost at the point of death. His wife and several children were standing helplessly around him. Here indeed was suffering to be assuaged, and a soul to be saved. Ferretti immediately halted, and caused his tent to be pitched by the side of the cabin. There was but little time—the sick man was near his end, and the hours fly fast when death approaches; it appeared, too, that he and his family were miserably ignorant of the faith, and had never even been baptized. Ferretti, however, spoke such living words to him, shed over him such tears of Christian charity, making him look at the sign of our faith—Jesus nailed to the cross to redeem men—that the dying man's heart melted within him, and he was touched by divine grace, so that he asked and received holy baptism. The same hour his wife and children were also converted, and received that blessed sacrament. It must have been a beautiful and solemn sight to see those poor creatures bending under the hand of the holy priest, whom God had sent in their utmost need to admit them to his Church. Some hours after, the man expired in Ferretti's arms, after receiving the last consolations. Ferretti closed his eyes, tore up one of his own shirts to make a winding-sheet to bury him decently, and laid him in a grave, which he had dug with his own hands, at the foot of an oak. He did not leave the place till he had planted a rude wooden cross over the grave, and made the poor family promise that if it were blown away they would plant another

instead of it—for it was the sign of salvation. Then, after having given them his blessing, with holy exhortations and alms, he went his way."

On returning to Rome, in 1825, the Abbate Mastaï Ferretti was admitted into the prelacy, and appointed by Leo XII president of the commission directing the hospice of Saint Michael, a vast establishment on the right bank of the Tiber, facing Mount Aventine, founded by Innocent X for foundlings, and enlarged by subsequent pontiffs, who added buildings for old men, the infirm, penitent women, and girls exposed to danger. Such a large establishment required able administration, and the remissness of former directors had plunged the institution into almost inextricable difficulties, although it had profited greatly by the labor of the inmates.

A few months developed in Mastaï Ferretti rare administrative ability. Adopting a more liberal course towards the apprentices, he succeeded, nevertheless, in relieving the institution from its debts and putting it in a career of usefulness and solidity.

The merit of one who had never sought to thrust himself forward began to be appreciated, and Leo XII made him Archbishop of Spoleto. This see he held during the reign of that pontiff and the brief rule of his successor, Pius VIII. Under Gregory XVI he was, in 1832, transferred from the see of Spoleto to that of Imola, which had so recently seen one of its incumbents raised to the see of Peter. But he did not leave his first see without showing some of the characteristics which were to distinguish him in the papacy. During the insurrection of 1831 a number of the insurgents fled before the Austrians. The archbishop went out to arrest the pursuit, promising to disarm them himself. He did indeed disarm them by his charity; and when the chief of police, full of zeal, came with a list of accomplices in the city, the arch-

bishop said: "My worthy sir, you do not understand your profession or mine. When the wolf would devour the sheep, he does not forewarn the shepherd." And the agent beheld his list disappear in the flames.

The policy of the benignant bishop hardly met the approval of the stern, upright Gregory; but he confided to him the more important see of Imola. Here his career was no less worthy of imitation; his administration won the highest encomium from all who were competent to judge. He called to his episcopal city the sisters of Saint Vincent de Paul, confiding to them the hospice and charitable establishments; he opened a refuge for girls whose virtue was in danger in the world, and founded an asylum for women who had strayed from the path of duty, but longed to return by penance to the grace of God. He endowed the hospitals liberally, and made instruction accessible to poor children of both sexes.

Amid these good works he was surprised by being nominated, on the 23d of December, 1839, as cardinal in petto, and proclaimed in consistory on the 14th of December, 1840. His elevation did not change his career of beneficence: his charity seemed inexhaustible. He often gave away all the money in his possession to the last farthing, but would not, even then, turn away empty the poor who applied to him. One day, when charity had reduced him to this state, he gave a poor woman some of the silver from the table to go and pawn, in order to obtain money for her wants.

Devoted to his clergy as he was to his people, the Bishop of Imola received gratuitously into his seminary young ecclesiastics without means, and, at the same time, founded and endowed a house of retreat for aged and infirm priests. He founded a Biblical academy, drew up statutes for it, and presided at the monthly meetings, which were held in his house.

Such was the life of Cardinal Mastaï Ferretti when the

death of Gregory XVI summoned him to the conclave. As he passed through Fossombrone the crowd gathered around the carriage to see the prince of the Church, when suddenly a white dove, undisturbed by their noise, and regardless of their attempts to drive it away, settled on the carriage. Taking it as an omen, the people cried out: "Evviva! evviva! behold the pope!"

After the funeral ceremonies of Gregory XVI, the cardinals assembled in conclave to the number of fifty-four. This was on the 14th of June, 1846. The Sacred College, warned by the delays which succeeded the death of Pius VIII, when the rivalry between the French and Austrian parties prolonged the conclave to sixty-four days, resolved to proceed to an election without giving time to the so-called Catholic powers to exert any influence whatever, either by their usurped exclusions or by less open intrigues. Cardinal Prince Altieri first proposed Cardinal Mastaï Ferretti, who, from the first scrutiny, had a plurality of votes. Every scrutiny showed an increase in his favor, and on the 15th it was evident that he would be elected the next day by accesso. He spent the night in prayer, fearful of the honor that menaced him.

The next day Cardinal Mastaï, appointed to examine the ballots, found his name on almost every one that he opened. Before he got through, the result was certain. Overcome with a faintness and fear at the prospect before him, he cried out: "My brethren, pity me! pity my weakness! I am unworthy."

The scrutiny ended, the election was declared. Cardinal Mastaï, having received thirty-six votes, two more than a majority of the Sacred College, was elected pope. He knelt in prayer and adored the God whose vicar he had been chosen. His humility bade him renounce the honor and the

heavy burden; but to decline was to throw the affairs of the Church into a sea of troubles. That moment of silent prayer decided. When Cardinal Macchi, the subdean, advanced to ask whether he accepted the supreme pontificate, he replied that he submitted to the will of God, and that he would assume the name of Pius IX.

When the prefect of ceremonies, Monsignor de Ligne, acting as notary of the Apostolic See, had drawn up the authentic act of election and acceptance, Cardinals Riario Sforza and Bernetti accompanied Pius IX to the sacristy, where he was attired in the robes of the sovereign pontiff. They then conducted him to the chapel of the Quirinal, where the newly elected pope receives the first obedience of the cardinals and is presented with the fisherman's ring.

The next day, Wednesday, June 17, the artillery of the Castle of Sant' Angelo announced to the city the election, which was proclaimed in the usual form from the Quirinal.

The news caused great surprise, as people had heard Cardinals Lambruschini and Gizzi mentioned, and no one dreamed of the election of the Bishop of Imola, who, devoted to his see, was rarely seen in Rome. But when he appeared on the balcony, the cry arose: "We have a pope! He loves us, he is our father!" Moved to tears, Pius raised his eyes to heaven, and then gave his first benediction.

Four days after, he was crowned in Saint Peter's, on the 21st of June, 1846.

On his accession he distributed a dowry of fifty crowns to each of the parish churches of Rome and its vicinity, as well as six thousand crowns in alms. He also redeemed the pledges of all the poor in the mont-de-piété, and paid the debts of the indigent confined for debt.

Gregory XVI had struggled with the revolutionary element, and held it repressed with a firm hand. Raised sud-

denly to the throne, Pius, either acting from the spontaneous goodness of his gentle character, or enlightened from above that no human power could any longer successfully control this element, sought to win the hearts of his people by kindness. On the 16th of July he issued an amnesty, liberating from civil penalties all convicted of political offences during the late reign, excepting only ecclesiastics and those who had held any civil or military office, amounting in all to thirty-nine.

This step proved disastrous; for, notwithstanding the conditions annexed, the pardoned, faithful only to their secret societies, again plunged into conspiracies to overthrow the power of the popes.

Pius IX, however, followed up this step by other acts. He restored the civic guard established by Gregory XVI, but only when the other Italian princes had set the example.

On the 15th of March, 1847, a decree of Cardinal Gizzi gave the press greater liberty in the production of political treatises. By his motu proprio of the 1st of October, he extended to Rome and the Agro Romano the municipal system established in all the rest of the States of the Church. This was not an innovation, but a restoration of the ancient municipal régime of Rome, which had been in operation down to the time when the French Revolution forced new modes upon them.

A circular of the 19th of April, 1847, announced his intention to call to Rome one person from each province, to form a council of state. This was carried out by a motu proprio on the 14th of October. He thus expressed his views:

"When by the circular of April 19, of this year, we made known our sovereign will to select and summon to Rome, from all the provinces of the Pontifical States, some of our subjects, distinguished and commendable in every respect,

our intention was to form a council of state, and thus endow the pontifical government with an institution which, if now in favor with the other governments and States of Europe, was formerly a glory of the domains of the Holy See, and a glory due to the genius of the Roman pontiffs."

This council was composed of a cardinal president, a prelate vice-president, and twenty-four State consulters: four for Rome and the Comarca, two for the province of Bologna, and one for each of the other provinces. These consulters were selected by the sovereign pontiff, from lists of three candidates sent to him by the provincial councils. They were required to be subjects of the Pontifical States, at least thirty years of age, commendable for their life, and in full enjoyment of all civic rights. The appointments were so made that the whole council was renewed every five years.

The new council began its operations on the 15th of November. On that day the twenty-six members proceeded to the Quirinal. Admitted to the throne-room, they paid homage to the Holy Father, who thus replied to the address of Cardinal Antonelli, the president:

"I thank you for your good intentions, and, in view of the public good, esteem them highly. In the same view, I have, from the first moment of my elevation to the pontifical throne, done, according to counsels inspired by God, all that I have been able to do, and I am still ready, with the divine assistance, to do all in future, without, however, retrenching anything from the sovereignty of the pontificate. As I have received it full and entire from my predecessors, so I mean to transmit this sacred deposit to my successors. I have as witnesses three millions of my subjects. I have all Europe as witness of what I have hitherto done to meet my subjects, to unite them to me, to know intimately their wants, and provide for them. It is especially the better to know their

wants and provide for the exigencies of the commonwealth that I have assembled you in a permanent council; it is, in case of necessity, to hear your advice, to aid me in my sovereign resolutions, on which I will consult my conscience, and to confer with my ministers and the Sacred College. Whoever would see aught else in the functions you are about to fulfil, will greatly deceive himself; he, too, will deceive himself greatly who sees in the council of state, which I have just created, the realization of his own utopia, and the germ of an institution incompatible with the pontifical sovereignty."

These words were explicit enough to disabuse all the advocates of what he so well styled their utopian schemes. But the changes introduced by Pope Pius had endeared him to his people. His personal popularity was great—almost to enthusiasm. The Carbonari and the whole revolutionary party were disconcerted. Gregory XVI was met by a revolt as he was mounting the steps to the throne. To have attempted a revolt against Pius IX, in the early days of his reign, would have been madness. The revolutionary party changed their tactics; they became the ardent admirers of the pope. They filled Italy and the world with praises of his liberality, his reforms. They sought to control the popular enthusiasm, and to lead a movement which they had not anticipated, but might hope to guide. Even Mazzini, the head of Italian revolutionism, avowed enemy of the Church and the papacy, recognized the immense power of the pope, and hastened to support his cause by a public expression of his admiration for Pius IX.

Under the influence of these ideas, public meetings were held even in England and America to express the admiration felt for the character and policy of Pius; and resolutions full of enthusiasm attested the extent of the sentiment.

An imposing meeting held in New York, in the month of November, 1847, presided over by the mayor of the city and many of the most distinguished citizens, adopted the following address:

"To His Holiness Pope Pius IX.

"Venerable Father:

"The people of these United States have observed with profound interest the circumstances which attended, and the events which have followed your elevation to the pontificate—an interest which has ripened into sympathy and unmeasured admiration. On behalf of a portion of the people we tender you an expression of those sentiments of regard and emphatic approbation which are cherished by all.

"We address you not as sovereign pontiff, but as the wise and humane ruler of a once oppressed and discontented, now well-governed and gratefully happy people. We unite in this tribute, not as Catholics, which some of us are, while the greater number are not, but as republicans and lovers of constitutional freedom. Recent as is our national origin, wide as is the ocean which separates our beloved land from your sunny clime, we know well what Italy was in the proud days of her unity, freedom, and glory; what she has since been while degraded by foreign rule and internal dissension; and we have faith that a lofty and benignant destiny awaits her when her people shall again be united, independent, and free. In the great work of her regeneration, we hail you as a heaven-appointed instrument; and we ardently pray that your days may be prolonged until you shall witness the consummation of the wise and beneficent policy which is destined to render your name immortal.

"But, venerable Father, we know well that the path you have chosen is one of extreme difficulty and peril. Our own

immediate ancestors struggled through an age of dangers and privations to achieve and consolidate the blessings we now so eminently enjoy, though favored with a leader such as has rarely been vouchsafed to a people striving to be free. In the world we now inhabit, it is divinely appointed that virtue shall be tried by adversity, and that enduring glory, like freedom, shall be accorded only to such as by unshaken fortitude no less than courageous effort prove themselves worthy of the precious boon. We, therefore, the countrymen of Washington and Franklin, of Adams and Jefferson, are well aware that you did not enter upon the course you have chosen without a deliberate renunciation of ease, of security, and of aristocratic favor. We know that you must have already resigned yourself to encounter the machinations of the crafty, the hatred of the powerful, and—most painful of all—the misconceptions of the well-meaning but deluded. We know that you must have calmly resolved to encounter the untiring hostility and dread of all the unjust or tyrannical rulers who assume to lord it over any portion of the fair Italian peninsula; all who fancy that social order consists in the maintenance for themselves of those conditions of luxury and sloth in which they have hitherto uselessly existed; all who fear, or selfishly affect to fear, that religion must perish if not upheld by the fleeting breath of emperors and kings. And, more formidable than all these, you must have girded yourself to encounter, and by God's help to overcome, that fickleness and ingratitude of multitudes just released from benumbing bondage which could clamor in the wilderness to be led back to the flesh-pots of Egypt; which among the contemporaries and even the followers of our Saviour could leave him to bear in solitude the agony of his cross; and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, ex-

travagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended because everything has not already been accomplished. That you will be guided and shielded from on high in discharging the transcendent responsibilities of your position, we will unwaveringly trust.

"And, venerable Father, dark as the clouds which envelop the present may be, we do know that the sunshine of the future will overpower and dispel them. To say nothing here of the clear assurance, fast anchored by the eternal throne, that no generous deed or endeavor can ever be really defeated or fail of its ultimate reward, we assure you, from joyful experience, that the blessings of constitutional freedom far outweigh all the perils and sufferings through which nations advance to their achievement. Short as our national life has yet been, it has already demonstrated to every thoughtful observer the immense superiority of liberty to despotism as an element of national growth and social well-being; it has shown that the rights of persons and property may be better secured under a government which guarantees rights and powers to all, than under any other; that the agitations and acts of violence which are incident to human frailty or injustice under any form of government are far less frequent under ours than any other; and that whatever dangers may assail or threaten us have their origin not in an excess of liberty, but the contrary. So much, at least, we feel that we are amply justified in saying, in view of your position, the perils it braves and the anticipations it justifies.

"In defiance of superficial appearances, we do not apprehend that the mailed cohorts of despotism are about to be set in motion against you. The age in which we live is one of moral rather than physical warfare; in which the artillery of the press commands and silences that of the camp; in

which opinion is more potent than bayonets. We trust, therefore, that against any direct and open resort to force and bloodshed you are shielded by the panoply of good men's approbation and sympathies throughout the length and breadth of Christendom. But should these expectations be disappointed, let the rash aggressor beware! The first shot fired in such a contest will reverberate from every mountain, summoning the brave and noble from every clime to stand forth against injustice and oppression—to battle for freedom and mankind. In such a contest, no one familiar with the history or character of the American people can doubt that their sympathies will be active and not wholly fruitless. That Italy will be spared the devastation, and Christendom the guilt and scandal of such a contest, we will not harbor a doubt; but, in any case, we will hope that this testimonial of the interest and admiration with which you are regarded by twenty millions of people will not have been wholly in vain.

"We are, venerable Father, yours most truly."

After the address had been read, the following resolutions were unanimously carried, after having been supported by eloquent addresses:

"(1) Resolved, That we regard with the highest interest the progress of free institutions in all countries; and especially in one to which we are so much indebted as to Italy, whose laws and whose military and civil policy have penetrated the institutions of half the modern world.

"(2) Resolved, That the past history and the present condition of the Italians have made them the objects of peculiar interest with all Christendom. The renown of ancient Rome, the glory of the republics of the Middle Ages, the arts of modern Italy, the mournful history of her struggles and her

sufferings, have made her fate an object of especial solicitude with all scholars, all lovers of the beautiful, all admirers of heroic deeds, and all republicans.

"(3) Resolved, That no freeman can look coldly on the present struggle of the Italians for national independence and constitutional liberty; that our hearts have been with them since the first moment when the cry of freedom was uttered, and will beat for them until all Italy is free, from Calabria to the Alps.

"(4) Resolved, That we present our most hearty and respectful salutations to the sovereign pontiff for the noble part he has taken in behalf of his people; that, knowing the difficulties with which he is surrounded at home, and the attacks with which he is menaced from abroad, we honor him the more for the mild firmness with which he has overcome the one, and the true spirit with which he has repelled the other.

"(5) Resolved, That the cry of freedom again in Italy is a sound which will summon the brave and the free of all nations to encourage with their voices, and to assist with their strength, if need be, the Italian people in their struggle for liberty and independence.

"(6) Resolved, That 'peace hath her victories no less renowned than war,' and that the noble attitude of Pius IX, throwing the vast influence of the pontificate into the scale of well-attempered freedom, standing as the advocate of peaceful progress, the promoter at once of social amelioration, industrial development, and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us and more glorious to himself than triumphs on a hundred fields of battle."

The formation of his cabinet was a coalition. He made secretary of state Cardinal Gizzi, the most popular member of the Sacred College, and deemed most earnest in reforms. The portfolio of commerce and industry he confided to Cardinal Riario Sforza, that of public works to Cardinal Massimo, and that of military affairs to Monsignor Lavinio Spada, all three conservatives and imbued with the policy of the late pope. He confided the finances to Cardinal Antonelli, and continued Monsignor Grassellini as governor of Rome. He thus avoided both excesses into which rulers fall, a blind contempt for the public will or caprice, and a blind indulgence of its unstatesmanlike whims.

But much as the affairs of the Pontifical States required the attention of Pius IX, he did not forget that he was the head of the Church. Among the early acts of his reign was an encyclical letter issued on the 9th of November, 1846, to the Catholic hierarchy throughout the world.

The temporal miseries of the faithful people of Ireland touched the heart of Pius, who, on the 25th of March, 1847, issued this encyclical letter:

"Encyclical letter of our Most Holy Father, Pius IX, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops, to implore the divine assistance for the kingdom of Ireland.

"Venerable Brethren, grace and apostolic benediction:

"It is well known to you, venerable brethren, to whom the history of the Church is familiar, and by whom it has been examined, that our predecessors, the Roman pontiffs, always displayed a diligent and anxious care to assist all Christian nations in whatever manner they could. Neither are you ignorant that that salutary and most pleasing zeal did not embrace merely spiritual blessings conferred upon the Chris-

tian world, but that it was employed in alleviating those public calamities by which each Christian nation was at any time afflicted. The records of ancient and modern times, and our own recollection and that of our fathers, confirm this; and, indeed, to whom could it or ought it to have been more appropriate to have constantly before them this paternal solicitude to raise up all Christians, than those whom the Catholic faith points out as the 'fathers and teachers of all Christians'? To whom was it more natural that nations suffering from calamity should fly, than to those who, being placed in the highest positions in the Church, have proved by the lengthened experience of time and of acts that they are 'urged on by the charity of Christ'?

"Being moved by this example of our predecessors, and, at the same time, by the inclination of our own will, when first we learned that the kingdom of Ireland was involved in a great dearth of corn and a scarcity of other provisions, and that that nation was suffering from a most dreadful complication of diseases brought on by want of food, we instantly applied every means, as far as in us lay, to succor that afflicted people. Therefore we proclaimed that, in this our city, prayers should be poured forth, and we encouraged the clergy, the Roman people, and those who were sojourning in this city, to send assistance to Ireland. By which means it was arranged that, partly by money cheerfully sent by ourselves, and partly that which was collected in Rome, assistance, as far as the necessities of the time permitted, could be forwarded to our venerable brethren, the archbishops of Ireland, which they might distribute according to the conditions of the respective localities and of their suffering people. But letters are still brought to us from Ireland, and accounts are daily related to us, respecting the calamities mentioned above still continuing in that island—nay, even increasing—which

afflict our mind with incredible grief, and urgently impel us again to afford assistance to the Irish nation. And what effort ought we not to make to raise up that nation, now suffering under such a disaster, when we know how great the fidelity of the clergy of the people of Ireland is, and always has been, towards the Apostolic See—how, in the most dangerous times, their firmness in the profession of the Catholic religion has been conspicuous; by what labor the clergy of Ireland have toiled for the propagation of the Catholic religion in the remotest regions of the world; and, finally, with what zeal for piety and religion the divine Peter, whose dignity (to use the words of Leo the Great) is not the less in an unworthy heir, is among the Irish nation honored and distinguished in our humble person.

"Therefore, so important an affair being well weighed, and the opinions of some of our venerable brethren—their eminences the cardinals—being taken on the subject, we have resolved, venerable brethren, that this letter should be written to you, that, together with you, we might have regard for the necessities of the Irish nation.

"We therefore authorize you all, that, in your dioceses, or in those districts subject to your jurisdiction, as has been done in Rome, you will appoint public prayers to be offered up for three days in the churches and other places, by which God, the Father of mercies, being moved, may free the Irish nation from so great a calamity, and avert such a disaster from the other kingdoms and regions of Europe. And that these things may be done with the greater alacrity and utility, we grant an indulgence of seven years to those who shall be present on any one occasion at these prayers; but to those who shall be present at the offering up of these prayers during the entire triduum, and who, within a week of the triduum, being purified in the sacrament of penance, shall

receive the most holy sacrament of the eucharist, we, by our apostolic authority, hereby grant a plenary indulgence.

"That, however, venerable brethren, which we for the most part leave to your own charity, is, that by your exhortations you excite the people who are subject to your jurisdiction to assist the people of Ireland with the gifts of charity. We know, indeed, that you do not require that we should point out to you the excellence of charity, and the plenteous fruits which, springing from it, tend to obtain the mercy of the great and good God. You have the praises of alms-deeds discussed with learning and wisdom in the works of the holy Fathers of the Church, and especially Saint Leo the Great in his numerous discourses. You have also at hand the most excellent epistle written by Saint Cyprian the Martyr, Bishop of Carthage, to the bishops of Numidia, which contains clear evidence of the extraordinary zeal with which the people committed to his pastoral care succored with large gifts the Christians who stood in need of help. You may also remember the observations of Saint Ambrose, the Bishop of Milan, that 'the beauty of riches is not in the purses of the opulent, but in the nourishment of the poor; that wealth shines best when diffused amongst the infirm and the starving; and that Christians ought to learn that Christ demands of them to seek with their money, not the mere performance of their own will, but that of Christ.' Therefore, confidently recollecting these and similar passages in the spirit of charity, we hope that you will be enabled to be of very great service to those poor sufferers of whom we now write.

"Here we might make an end of writing; but when, in obedience to our wishes, you are proclaiming public prayers, we do not wish you to omit that 'our daily urgency and the anxiety of all the churches' admonishes us night and day.

It is still before our eyes what a fierce and dreadful tempest has been raised against all the Church; it pains the mind to recollect 'what things the enemy hath done wickedly in the sanctuary,' and how dangerous are the present 'designs against the Lord' and his Christ; therefore this we especially commend to you, that the occasion of public prayers for Ireland being used, you may lead the people trusted to your care to pray at the same time to God for the entire Church.

"In the meantime, venerable brethren, we affectionately impart to you the apostolic benediction.

"Given at Rome, at Saint Mary Major's, on the twenty-fifth day of March, 1847, in the first year of our pontificate."

On the 17th of June, 1847, he issued another encyclical addressed to the heads of all religious orders, calling for a restoration of discipline.

But Pius was not satisfied with merely instituting a special congregation on the condition of regular orders. He watched personally over the enforcement of his wise recommendations, determined that they should not be a dead letter in Rome. One evening, at a late hour, he presented himself, attended by a single chamberlain, at the gate of a convent, and asked for the prior. The porter, not seeing the pope's white soutaine through the wicket, replied: "Is this a time to come knocking at a convent door? The prior is in bed, and the community asleep. Come back to-morrow." But the visitor insisted: "Go tell your prior that Brother Mastaï wishes to speak to him instantly." The porter opened his eyes, recognized the pope, and, all confusion, admitted him. Pius IX inspected the convent and wished the roll called. Two religious failed to answer. An excuse was made that the heat had forced them to seek cooler lodgings without. Pius IX justly reproached the prior, and showed him, by his

own example, how to restore the discipline which had grown so lax. The next day he ordered the two religious to expiate their fault in a house of ecclesiastical correction.

The pope thus found time to fulfil in person some of the duties of Bishop of Rome. About six months after his exaltation, on the last day of the octave of the Epiphany, in 1847, Rome beheld a spectacle which it had not witnessed since the days of Saint Gregory VII. Some days before, Pius, afflicted at the habitual profanation of the name of God among workmen, and their neglect of the laws of fasting and abstinence, opened his heart to Father Ventura, and reproached him with not denouncing these culpable practices from the pulpit. "I have often done it," replied Father Ventura, "but without success." "I would gladly try in my turn," said Pius IX, "but it is so long since a pope has appeared in the pulpit, and I am so destitute of eloquence, that I fear I shall succeed no better." "Your Holiness is mistaken; the love of the people for your person is at least a sure pledge of the attention which they will pay to your words." "Well, you decide it for me. You are to preach on the 13th of January at Saint Andrea della Valle. Resign your place to me, but keep my secret."

On that day, at half-past three, the congregation who expected to see Father Ventura beheld the pope advance towards the strada, which, in Italian churches, serves as a pulpit. The emotion produced by so new a spectacle found vent in exclamations and cries, which even the sanctity of the place could not prevent. Profound silence followed, and naught was heard but the voice of the Pastor of Pastors.

"I cannot without lively emotion, my beloved children, recall the tokens of love which you came to offer me on the first day of the year. My heart thanked you for your wishes, and referring, as I should, to the honor of God what you do

for me, his unworthy vicar, I invited you to bless the name of our Lord by these words: 'Sit nomen Domini benedictum' —'Blessed be the name of the Lord.' You all replied with an accent of faith: 'Ex hoc nunc et usque in sæculum'—'Now and forever.' I remind you of this solemn engagement, for there are in this city, the centre of Catholicism, men, few indeed in number, who profane the holy name of God by blasphemy. Do you all, who are here present, receive this mission from me: Proclaim everywhere that I expect nothing from these men. They hurl against heaven the stone which will crush them in its fall. It is heaping up the measure of ingratitude to blaspheme the name of the common Father who gives us life, and with life all the blessings we enjoy. Tell those of my children who offend him by such outrages no longer to give such scandal in the holy city.

"I wish also to speak to you of the precept of fasting. A great many parents have told me of the sufferings they experience in beholding the demon of impurity exercise his ravages among the young men. Our Lord himself tells us in the Gospel that by prayer and fasting is this devastating demon chained, who goes ravaging the earth, and who not only poisons the sources of the life of individuals, families, and all society, but who especially consummates the ruin of immortal souls.

"After these two counsels, it remains for me to pray God to bless you all: Lord, look down from heaven; turn towards us thy quickening glance. Visit this vineyard which thy right hand hath planted. It is thine, O Lord; thou hast watered it with thy blood; thou hast preserved it. Visit it, not to punish the wicked, but to make them feel the sweet effects of thy mercy. Visit it to heal the wound of incredulity which devours the world. Visit it, and visiting it remove that iron hand which weighs so heavily on it. Pour into the

heart of the rising generation those two dearest attributes of youth, modesty and docility. Extinguish those fatal animosities which divide citizens and array them against each other. Visit it, O Lord, and visiting it warn the sentinels of Israel to give good example and arm themselves with divine strength and prudence to watch over the interests of the people committed to their care.

"Vouchsafe, O my God, to hear my prayer, and pour forth on this people, on this city, and on the whole world, thy sweetest benedictions."

Divine grace was visible in the tears which flowed from all eyes. It was manifest in the repentance which touched all hearts, and in the resolutions formed on the spot.

The whole city was affected almost as much as the auditory at Saint Andrews's had been, and the labors of apostolic men received new animation and new blessings from the impulse given.

In every way Pius showed himself a father to his people. The poorest and the humblest had access to him. One day as the pope was about entering his carriage, at the door of the Quirinal, he saw a poor boy sobbing bitterly. The guards were driving the lad away, but the pope called him and asked his trouble. "They have just put my father in prison for a debt of twelve dollars." The Holy Father turned to his attendants and asked them to lend him the money. None of them having money about them, Pius himself went back to his room and got the money, with which he sent off the delighted boy.

Another boy wrote directly to the pope: "Holy Father, my mother is a widow, sick and infirm; she is in the most frightful want. I am left alone to support and nurse her. But I cannot buy things she needs absolutely, not even medicine." He closed by asking the Holy Father for thirty-three paolis

(worth as much as an American dime), saying that he would go to the Quirinal the next day for it. When he made his appearance, Pius ordered him to be brought in. After questioning him, the pope gave him two gold pieces. "You give me too much," said the boy, "and I have no change." The pope told him to keep it all, and dismissed him. He sent, however, to examine into the truth of the boy's story, and finding it correct, sent for the boy, and told him that he would see to his education and future prospects. "Ah," said the boy, "that cannot be; mother has no one but me, and I cannot leave her." "Well," said the Holy Father, "as your mother is so poor, and you are so devoted to her, I will take charge of both of you."

A young girl, driven by want, sold the gold cross which Roman maidens always wear around their necks, and part with as reluctantly almost as with life. She then bought a supply of bread for her poor old mother. "Here," she said, "is bread for some days, and they say that work is going to be plenty. Pius IX has given orders. We shall not starve again. Cheer up, God will not forsake us, and the Holy Father is watching over us." He was watching, though by what secret means his charity discovered their situation is not known; but that very evening the poor girl received a letter from the Quirinal, and opening it found five pieces of gold and her beloved cross. "My dear child," said the letter, "you have reason to hope in God; he will never abandon filial piety. You are right, too, in putting your hope in Pius IX; he watches over you and your mother, and you shall not starve."

The elevation to the highest position on earth had not changed the heart of the director of the Tata Giovanni. He was everywhere endearing himself to all, addressing children about to make their first communion, visiting hospitals, hos-

pices, wherever his presence would alleviate suffering or throw a gleam of joy. One day, when visiting the hospital of the Holy Ghost, he saw in the paralytic ward an old woman who had been admitted on his recommendation. She was straining every nerve to rise and pay homage to her sovereign and pontiff. Pius went up to her, blessed her, and gave her his hand to kiss, saying: "Do not trouble yourself, good mother." The sick woman, emboldened by his goodness, seized the hand that binds and looses, rose up and walked as in the days of her youth and strength.

The following is another instance of his equity and charity:

A certain old gentleman of Rome had two sons, and it seems that he was getting very infirm and had some thoughts of making his will. Now one of his sons he loved more than the other, and he told his favorite that he should have the greater part of his money, while the other brother was to inherit but a small share. Soon after this conversation it chanced that the same son did something that displeased his father and caused the old man to change his mind about the distribution of his money; and now he told his other son exactly what he had already told his favorite: that the money should be his, and that the other should go penniless. When the brothers came to compare notes on the subject, they found the old man's temper to be so variable that they thought it not at all improbable he might finally do something very extraordinary with his money; so they made the following agreement with each other: no matter which of them should inherit the wealth, they would divide it equally between them. Alas for their scheme! The old father found it all out, and, to punish them, came to the following strange determination. He bequeathed them a few crowns each; but the main bulk of his wealth he left to a certain church, which he named, and whatever priest said

the first Mass in that church on the day after the old man's death was to inherit the whole. After this disposition of his effects he had no more time to change his mind, for he died almost immediately. His lawyer opened his will at once, and could not believe his eyes nor his senses when he read the strange document. But there it was in black and white; the two sons were beggars. But it was a sad pity; and the lawyer determined to lay the whole matter before the pope, and see if he could do nothing in behalf of the two poor youths. He accordingly went to the Quirinal Palace, and after a little difficulty obtained an audience of His Holiness. On being ushered into the presence-chamber, he approached him with the usual genuflections, and having kissed the cross on the pope's sandal, he briefly stated what was his business, and put the will before His Holiness for his perusal. He ran his eye over it, and as soon as he comprehended the matter, he desired the advocate to leave the will with him, promising at the same time that he would look into the affair at once. Satisfied with his success, the lawyer returned and communicated the issue of his mission to the disconsolate brothers, who were impatiently awaiting his coming.

Turn we now to the church where the important Mass is to be said. It is early dawn of the following day; the sacristans are at their work, preparing for the Masses that are continually said from daybreak to midday. They are ignorant of the important results that are to attend the first Mass said in their church that day, but are laboring assiduously in arranging the vestments, and the chalices, and the lights, and the rest of the church furniture, when they are aware of a most unreasonable rolling and rumbling of carriage-wheels about their church door. Anon, in march the Swiss Guard, armed with sword and halberd, and station themselves in goodly array up the centre of the nave; and now appear the

prelates of the pope's household, clad in their rich purple robes; then is seen the silver cross gleaming aloft, and last appears Pope Pius with his benignant smile and his graceful step. He has come to say Mass in the church, and he says it —the first; and he claims the legacy for his own. And then he summoned the two brothers to his presence, and he told them what he had done, and concluded by presenting the whole and entire inheritance to them, to be equally divided between them. He begged they would allow him to appropriate one hundred crowns to a certain charity in Rome for the support of aged widows; and very little demur made they. Then he gave them his blessing, and bade them go in peace, and not to forget to be mindful of the poor and needy.

Meanwhile, Cardinal Gizzi, from failing health, was compelled to retire from the ministry, and Pius called to the position of secretary of state Cardinal Ferretti, a native of Ancona, and Bishop of Rieti under Leo XII, a man of piety, ability, firmness, and energy.

He assumed his duties as secretary on the 26th of July, 1847. Austria, alarmed at the evident spread of revolutionary doctrines in Italy, and foreseeing that a war for a confederated and united Italy would soon endeavor to sweep away her influence in the peninsula, marched troops into Ferrara and took possession of the city and district. Foe of revolution, she made a revolutionary step, and opened a long series of events which finally reduced her to a comparatively secondary position in Europe.

On the 6th and 13th of August Cardinal Ciacchi, legate at Ferrara, protested against the invasion, and the pontifical government inserted a manifesto in the Diario di Roma, and addressed an energetic protest to the cabinet of Vienna. The revolutionary party eagerly caught up the opportunity, and all was preparation for war against Austria. Pius saw the

terrible elements at work when the revolutionists paraded the streets, exulting over the overthrow of the Catholic party in Switzerland, and shouting: "Hurrah for Pius IX! The Diet forever! Hurrah for the Confederation, Gioberti and Switzerland! Down with the Jesuits!"

In an allocution to the cardinals, at a secret consistory held on the 17th of December, 1847, Pius IX expressed his gratification in having appointed bishops to various sees in Spain; after which he alludes to the negotiation with Russia, which he hopes will be favorably terminated, and to his rejection of certain traditions derogatory to the rights of the Holy See, which he had been accused of admitting. He then proceeded:

"But there is yet another thing which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try more and more to propagate that impious system of the indifference of religions. But, quite of late, we shudder to say it, certain men have appeared who have thrown such reproaches upon our name and apostolical dignity that they do not hesitate to slander us, as if we shared in their folly and favored the aforesaid most wicked system. From the measures, by no means alien to the sanctity of the Catholic religion, which, in certain affairs relating to the civil government of the Pontifical States, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty graciously bestowed upon some of the subjects of the same States at the beginning of our pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind as

to suppose that not only the sons of the Church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation and may arrive at everlasting life. We are at a loss from horror to find words to express our detestation of this new and atrocious injustice that is done us. We do indeed love all mankind with the inmost affection of our heart, yet not otherwise than in the love of God and of our Lord Jesus Christ, who came to seek and to save that which had perished, who died for all, who wills all men to be saved and to come to the knowledge of the truth; who, therefore, sent his disciples into the whole world to preach the Gospel to every creature, proclaiming that they who should believe and be baptized should be saved, but they who should believe not should be condemned. Who therefore will be saved, let them come to the pillar and the ground of the faith, which is the Church, let them come to the true Church of Christ, which, in its bishops, and in the Roman pontiff, the chief head of all, has the succession of apostolic authority, never at any time interrupted; which has never counted aught of greater moment than to preach and by all means to keep and defend the doctrine proclaimed by the apostles by Christ's command; which, from the apostles' time downward, has increased in the midst of difficulties of every kind; and being illustrious throughout the whole globe by the splendor of miracles, multiplied by the blood of martyrs, exalted by the virtues of confessors and virgins, strengthened by the most wise testimonies and writings of Fathers, hath flourished and doth flourish in all the regions of the earth, and shines refulgent in the perfect unity of the faith, of sacraments, and of holy discipline. We, who, though unworthy, preside in this supreme seat of the apostle Peter, wherein Christ has laid the foundation of the same his Church, shall never at any time abstain from any cares or

labors, that, by the grace of Christ himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine which the Catholic Church has received from Christ, to be kept, defended, and preached.

"We are unable to refrain, venerable brethren, from next speaking to you concerning the bitter grief which has consumed us, from the circumstance that a few days ago, in this our city, the citadel and centre of the Catholic religion, some half-delirious persons could be found (few, certainly, in number), who, casting away even the feeling of humanity itself, did not shrink, amidst the greatest murmurs and indignation of other inhabitants of the city, from publicly and openly triumphing on the most mournful intestine war which lately broke out in Switzerland. Over that fatal war we do indeed grieve from our inmost heart, both because of the blood of that nation which has been shed, and the mutual slaughter of brethren, and the fierce, lasting, and lamentable discords, hatreds, and enmities which are wont, from civil wars especially, to redound upon men; and also because of the detriment to the interest of Catholicism which we understand has arisen from thence, and we fear will still arise; and, lastly, because of the deplorable sacrilege committed in the first struggle, whereof our mind shuns the reflection."

To make his position clear beyond all dispute, Pius IX, on the 10th of February, 1848, issued this address:

"Romans!

"The pontiff, who for two years has received from you so many proofs of love and fidelity, is deaf neither to your de-

sires nor your fears. We incessantly consider how those civil institutions which we have created without being thereto constrained by any power, but guided simply by the need of the happiness of our people, and esteem for their noble qualities, may be developed and perfected without infringing on what we owe the Church.

"Before the public voice sought it, we had already given our attention to reorganizing the militia, and arranged to procure foreign officers to aid those who already serve the pontifical government with so much honor. In order to enlarge the sphere of action for all who, by their ability and experience, can contribute to the amelioration of the State, we have also increased the number of laymen in our council of state. If the agreement of the sovereigns, to whom Italy owes the new reforms, is the guarantee of the preservation of those goods, welcomed with so much approbation and gratitude, we have cultivated this harmony by preserving and strengthening the most friendly relations with them. Nothing, in fine, that can contribute to the tranquillity and dignity of the State shall be neglected, Romans and pontifical subjects, by your father and sovereign, who has given you the most unmistakable proofs of his solicitude, and who stands ready to give you still more, if only God vouchsafes to grant to his prayers the grace to behold your hearts, and those of all Italians, inspired by the pacific spirit of his wisdom. But, on the other hand, he is ready to resist, resting on the very strength of the institutions already granted, all disorderly movements, in like manner as he would resist demands repugnant to his duty and your happiness.

"Hearken, then, to the paternal voice which seeks to reassure you; be not disturbed at the rumors spread by unknown mouths to agitate the nations of Italy by the bugbear of a foreign war, prepared and fomented by internal con-

spiracies, or by the ill-disposed inertia of those in power. It is naught but a snare. They wish to force you by terror to seek public safety in disorder; they wish to trouble you by the counsels of those who govern you by tumult and by confusion, to create pretexts for a war which they know they make upon us under no other pretext.

"What danger, in fact, can menace Italy so long as a close bond of confidence and gratitude, undisturbed by any violence, shall unite the power of nations with the wisdom of princes and the sanctity of right? But we especially, we, head and supreme pontiff of the most holy Catholic religion, would we not have for our defence, if unjustly attacked, numerous children who would support, as being their father's house, the centre of Catholic unity? It is a great gift of heaven, amid all the gifts which it has lavished on Italy, that our three millions of subjects have two hundred millions of brethren of every tongue and nation. This is what, in other times, and amid the confusion of the whole Roman world, saved Rome; this prevented the accomplishment of the utter ruin of Italy. This will always be its protection, as long as the Apostolic See stands in the centre of the peninsula.

"Bless Italy, then, O great God! and ever preserve to it the most precious of all thy gifts, faith! Bless it with the benediction which thy vicar humbly begs of thee, his forehead prone in the dust. Bless it with the benediction which is implored for it by the saints to whom it has given birth, by the queen of saints, who protects it, by the apostles, whose glorious relics it guards, and by thy Son, made Man, who has chosen this Rome for the residence of his representative on earth.

"Given at Rome, at Saint Mary Major's, the tenth day of February, 1848.

"Pius, Pope IX."

The next day Pius IX convoked, at the Quirinal, the fourteen commanders of the battalions of the civic guard. "I have summoned you to me, gentlemen," said he, "to ask whether I can rely on your fidelity and co-operation." "Rely on us, Most Holy Father." "Can I also rely on the co-operation and fidelity of the civic guard?" The commanders hung down their heads as their only reply. "I foresaw it," said the Holy Father. And after recollecting himself a moment, he said, with eyes bedewed with tears, yet in a voice full of firmness: "Gentlemen, the circumstances are so grave, and the state of affairs so pressing, that I must appeal to the loyalty of my civic guard. To that corps I confide my person, my property, the Sacred College, the life and property of all the citizens, the maintenance of order, and the public peace. I think I cannot better place my trust than in that body which has given me, in so short a time, such manifold proofs of attachment. I have appointed a commission to collect all the measures which I have adopted, and to see what greater extent can be given to reforms, to place them more in harmony with actual needs and desires. I will increase the number of members in the council of state, and extend the sphere of their influence. A still greater good would have been done had not those whose concurrence I implored attempted to impose conditions. These conditions I will never accept—never! Mark it well. It shall never be said that the pope has consented to aught contrary to the Church and the principles of religion. If men seek to force me to it, if I behold myself forsaken by men whom I have so truly loved, and for whom I have done so much, I will not yield, I will cast myself into the arms of Providence, which will not forsake me. Let good citizens then be on their guard against the evil-disposed, who, under vain pretexts, only seek the overthrow of public order, so as more easily to lay hands on the prop-

erty of others. The constitution is not a new name for our country. The States which now possess it have copied it from us. We had a Chamber of Deputies in the College of Consistorial Advocates, and a Chamber of Peers in the Sacred College of Cardinals, even in the time of Sixtus V. And now, gentlemen, you may depart. Heaven bless you."

That very evening, while giving the benediction from the Quirinal, the pope heard the cry: "No more priests in office!"

On the 20th of February Pius IX reviewed the civic guard. All was, however, in a ferment. Every day brought exciting news. On the 29th of January a constitution was granted at Naples; on the 4th of February, at Turin; on the 17th of the same month, at Florence. Then came the tidings that a republic was proclaimed at Paris. Under the impulse of these political movements the senator Prince Corsini, accompanied by the members of the municipality, presented himself before Pope Pius to demand the establishment of a representative government. Pius replied: "The events which not only follow, but come headlong, sufficiently explain the demand which you, senator, make in the name of the council and magistracy of Rome. All know that I am constantly occupied with the affair of giving the government a form most in accordance with actual wants. All know the difficulties which beset him who unites in his person two great dignities. What in a purely secular government can be done in a night cannot be accomplished in the pontifical government till after mature examination. Yet I hope, within a few days, to complete the preliminary labors, and lay before you the result, which will meet the desires of all reasonable men. May God bless my thoughts and my labors. If religion is to gain thereby, I will cast myself at the foot of the crucifix, to thank Heaven for all the events which he has permitted to come to pass; and I shall be even more satisfied

as head of the Universal Church than as prince, if but they redound to the greater glory of God."

The mob of fanatics already showed their hostility to the Jesuits; but the Trasteverini rallied so earnestly that the mere sight of their determination appalled the cowards—for here, as elsewhere, the power of the revolutionists was mainly in the weakness and irresolution of the decent citizens.

The pope himself issued a proclamation, on the 14th of March, to implore his people to avoid such attacks on any body of religious, offering to do full justice in case of any real complaint against them; but such appeals were in vain. On the 30th of March Pius IX was compelled to yield; and the general of the Jesuits, after consulting with the higher officers of the order, thought better to leave Rome, unwilling that their presence should be a pretext for any serious disorder, and especially for bloodshed.

The next great step was the promulgation of the Fundamental Statute for the temporal government of the States of the Church. The sovereign pontiff began by stating that the example of other sovereigns and a series of events no longer left him free. He recalled, with grief and pride, the ancient institutions to which he had always clung, till the revolutionary whirlwind swept him away from them. But, while yielding to the violence of the storm, he maintained all his rights as supreme pastor of souls:

"In the institutions wherewith we have till this day endowed our subjects, it has been our intention to reproduce ancient institutions which were long the mirror of the wisdom of our august predecessors, and which, in the lapse of time, need adaptation to new changes, in order to reproduce the majestic structure which they once formed.

"Proceeding in this way, we had established a consultative

representation of all the provinces, which was to aid our government in the legislative labors and the administration of the country; and we expected beneficial results to justify the experiment which we were the first to make in Italy. But, since neighboring princes have deemed their subjects ripe to receive the benefits of representation, we would not hold our people in less esteem, or count less on their gratitude, not to our humble person, for which we ask nothing, but to the Church and this Apostolic See, whereof the Almighty has confided to us the supreme and inviolable rights, and whereof the presence has been, and ever will be, a source of countless blessings to them.

"And as, in our sacred sovereignty, it is impossible to separate the temporal interest of internal prosperity and the graver interest of the political independence of the head of the Church, by which the independence of this part of Italy is maintained, we not only reserve to ourselves and our successors the supreme sanction and promulgation of all laws deliberated by said council, and the full exercise of sovereign authority on the points in regard to which no disposition is made by the present act, but we also intend to maintain our authority entire in things naturally connected with religion and Catholic morals. We owe it to the security of all Christendom, in order that, in the States of the Church, constituted under this new form, the liberty and rights of that same Church, and of the Holy See, suffer no diminution, and that no example ever violate the sanctity of that religion which we have the obligation and command to preach to all the world, as the only symbol of alliance of God with men, as the only pledge of that heavenly benediction by which States live and nations flourish."

By yielding after other sovereigns, and when resistance had become utterly impossible, Pius IX yielded less than any

of them. Article I of the Fundamental Statute made the Sacred College of Cardinals, electors of the sovereign pontiff, the inseparable senate of the latter.

The High Council and the Council of Deputies, instituted for the discussion and voting of laws, were convoked and prorogued by the sovereign pontiff, who also reserved the power of dissolving the Council of Deputies.

He reserved to himself the sanction of the laws, which he was to examine in secret consistory.

He withheld from the councils the introduction of any law concerning ecclesiastical or mixed affairs, or contrary to the canons or discipline of the Church, or tending to change or modify the Fundamental Statute.

He reserved from them all discussion on the diplomatico-religious relations of the Holy See with foreign countries.

While leaving them the discussion and vote of the annual budget, he declared, as perpetually approved and sanctioned fully by law, an allowance of six hundred thousand scudi, necessary for the maintenance of the sovereign pontiffs, the Sacred College, the ecclesiastical congregations, the support and maintenance of the Congregation of the Propaganda, the bureau of foreign affairs, the diplomatic corps of the Holy See at foreign courts, and other services, which were to be equally beyond the competence of the two councils. The preventive censure of the press, both administrative and political, was replaced by repressive measures. The ecclesiastical censure established by the canon law was maintained till the sovereign pontiff, by his apostolic authority, provided therefor by other regulations.

Such was, in its most important points, the Fundamental Statute.

But the perilous condition of the civil affairs of the Patrimony of Saint Peter did not make the sovereign pontiff indif-

ferent to his numerous children throughout the world. France, racked by a new revolution, called forth his solicitude. On the 18th of March, 1848, Pius IX addressed a brief to the nuncio apostolic at Paris:

"It has been no slight consolation for us to learn, by your letters addressed to the cardinal our secretary of state, that the faithful people of France, in the events of the last revolution, have generally given tokens of veneration and devotedness towards our holy religion and the clergy. The joy of our heart has not been less great on our learning that the clergy, mindful of their vocation and ministry, have devoted themselves with all their strength to aid in maintaining the public tranquillity and preventing bloodshed. As soon as we received this intelligence, we hastened to return to the Almighty, in the humility of our heart, the most earnest thanksgiving. It has also been most agreeable to us, venerable brother, to learn, by these same letters, with what prudence and wisdom you have replied to those writers who, wishing to defend the liberty of the Church under the new rule in France, sought to discuss in public journals grave questions belonging exclusively to our supreme authority and the judgment of this Apostolic See. The sovereign pontiffs, to whom is divinely committed the care and solicitude of all the churches, have never failed to show themselves, according to the wants of the times, the constant supports of the liberty of the Church in France, and to struggle against the efforts of those who menaced it with any assault. Thus our predecessor Pius VII, of happy memory, as soon as the Organic Articles were promulgated, courageously condemned them, with apostolic liberty and fortitude, in all that they contained contrary to the doctrine and laws of the Church. Thus the same pontiff and our other predecessors

employed all their zeal and all their efforts to assure the liberty of the Church and the spiritual good of France.

"Moreover, the canonical discipline which is now in vigor in the churches of France, as well as the organization of ecclesiastical affairs in that country, cannot be changed by any person whomsoever, except by the sovereign pontiff; for no other than he has universal authority over all the episcopal and metropolitan churches of the French nation; to none other than him can it be permitted to decide on matters relating to the general discipline of the Church, or derogate from what has been confirmed by this Apostolic See.

"As regards the revenues set apart for divine worship and the sacred ministers, no one can be ignorant that this kind of allowance is but a very slight return for the immense church property alienated in that country in the unhappy times of the old Revolution. To renounce this allowance would be to throw religion itself into great danger, as it would deprive the clergy of resources indispensable for their existence and support, inasmuch as in many cities and most of the smaller localities in France the poverty of the people is such that it would be almost impossible for them to support the Church and its ministers. For this reason several bishops have already had so much difficulty in preserving their preparatory seminaries, or are unable to found new ones, notwithstanding their desires and the extreme want of extending the education of the young clergy and increasing the number of their priests. It would, then, be extremely to be feared that the poverty of the clergy, from which the churches of France have already had too much to suffer, would only increase, to the great detriment of religion and souls. Although, in the United States of America, the Catholic faith, by the aid of God, daily makes fresh progress, it would have produced still more abundant fruit had there

existed in those States a native clergy corresponding to the number of the population and their spiritual wants. Now, what still prevents the clergy there from being as numerous as it should be is precisely the want of seasonable and sufficient resources.

"Thus much have we deemed it our duty to write you, venerable brother; you can impart it as, in your prudence and before the Lord, you deem it seasonable. While addressing you such well-merited praise for the eminent manner in which you fulfil your high functions, we have the confidence that you will continue, with the same prudence, zeal, and wisdom, to warn and exhort ecclesiastics especially to consider seriously that the Church, as our predecessor, Saint Innocent I, most wisely said, 'does not change according to the mobility of human things,' and, in consequence, that they should be well on their guard, lest a too ardent zeal hurry them to rash steps that might be a misfortune for the Church and a source of affliction for us. Faithful to the illustrious examples of our predecessors, and to the duties of our supreme apostolate, we shall not fail, according to the time and state of things, to adopt all such measures as we shall, before God, see to tend most to the security of the Church and the spiritual welfare of that nation.

"We entertain no doubt but that our venerable brethren, the bishops of France, from whom we have received so many striking marks of veneration and attachment to ourselves and this chair of Peter, that the illustrious clergy of that nation, that that faithful people who have ever shown themselves animated by especial love for the Catholic religion, will all concur with renewed zeal to exalt by their conduct the worship and splendor of that holy religion.

"Receive, finally, as a pledge of our special benevolence towards you, venerable brother, the apostolic benediction,

given from the bottom of our heart, and bestowed with the most tender affection.

"Given at Rome, at Saint Mary Major's, the eighteenth day of March, 1848, the second year of our pontificate.

"Pius, PP. IX."

Lombardy and Venice having revolted, and, backed by Sardinia, made war on Austria, all was in a ferment, and Pope Pius saw his territory about to be invaded by all. He resolved to send an army of seventeen thousand men to protect the frontiers of the Pontifical States. The revolutionary party pretended to take this as a declaration of war against Austria, and enthusiastic meetings were held, in which Gavazzi and other priests of his stamp, whose subsequent careers showed how little of Catholicism they possessed, excited the passions of the people by the most impassioned and frenzied appeals.

The crowd at last proceeded to the Quirinal, and asked that the pope should bless the standards of Italian independence. The pope refused: "Minister of a God of peace, I cannot bless the firebrands which may set all Europe in flames." When this answer was reported the mob redoubled their clamors. The pope finally admitted a delegation. He at once asked them: "You march to-morrow, my children?" "Yes, Holy Father." "Do you know whither?" "Where our commanders lead us, Holy Father." "Well, my children; but it will be well to learn your destination from my lips. Know that you are marching solely to protect the frontiers of our States. Beware of crossing them; for, by doing so, you would transgress my orders, and place the pontifical troops in the attitude of aggressors, an attitude which can in no event be proper. Go, then, but only to the frontier: such is my will."

This was a blow to the revolutionists; but men had begun to reflect, and many withdrew.

When the pontifical troops reached Bologna, General Durando issued a violent proclamation to them, in which he did not hesitate to represent himself as expressing the wishes of the pope; but, on the 10th of April, the Roman Gazette disavowed it in these words:

"An order of the day, addressed to the troops, and dated Bologna, April 5, expresses ideas and sentiments which it attributes to the heart and lips of His Holiness. The pope, when he wishes to express his opinion, speaks himself, and never does so by the mouth of a subaltern."

Some days later a mob beset the Quirinal, clamoring for the recall of the nuncio at Vienna; but Pius IX declared that to this he would not consent. The next day, April 29, 1848, he addressed the cardinals in a clear and explicit allocution.

This excited many clamors. Mamiani, haranguing the people from the Theodoli palace, declared that he was going to propose to the pope a liberal ministry. Rome was completely in the hands of the revolutionists. The cardinals were actually prisoners, especially Della Genga and Bernetti, and the authority of the sovereign pontiff was defied. The most savage of the mob, led by Ciceruacchio, called for a massacre of the clergy. Mamiani advised calmness, for fear of rousing the public opinion of Europe against them.

In this position of affairs, Pius again addressed an allocution to his cardinals, defining his position and counselling peace and moderation.

But Pope Pius spoke in vain. Mamiani, Sterbini, Florentino, and the Duke of Rignano went to the ministers to lay before them the ultimatum of the people. They demanded the dismissal of Cardinal Antonelli, the total secularization of the ministry, the dismissal of the Austrian

ambassador, and a solemn declaration of war. The ministry had in fact resigned, but recalled their action, and now declared that they would remain with Cardinal Antonelli or go with him. At the same time delegations from Sicily, Lombardy, and Venice urged the pope to war. But Pius held firm, although he was virtually a prisoner in his palace; and a report having spread that he had escaped, the revolutionists doubled the guards, and ordered the soldiers to arrest the pontifical carriage if the pope attempted to leave Rome. Pius IX, however, had at the time no idea of flight. He summoned Cardinal Altieri, and asked him, as a sacrifice, to accept the post of prime minister. The cardinal feared that his unpopularity would only increase the pope's embarrassment. Pius IX then summoned Count Mamiani, who professed his willingness to serve with Cardinal Altieri. The next day, however, he retracted; and Pius IX then appointed Ciacchi, the least unpopular member of the Sacred College, his protest against the occupation of Ferrara having inspired confidence in him. Cardinal Orioli was appointed to occupy the chair as president of the council till the arrival of Ciacchi. Count Mamiani was made minister of the interior; Count John Marchetti, minister of secular foreign affairs, the revolution permitting the foreign religious affairs to be managed by the cardinal president; Consulter Pascal de Rossi, minister of grace and justice; Consulter Lunati, minister of finance; Prince Philip Doria Pamphili, minister of war; the Duke de Rignano, minister of commerce and public works; and the advocate, Joseph Galetti, minister of police. Thus, on the 4th of May, 1848, the new government was organized.

The first struggle between the pope and this ministry was in regard to the nomination of members of the Upper and Lower Councils. The Holy Father corrected the lists rather imposed on him than proposed to him. They placed in the

lists the name of the Jesuit Father Vico, the celebrated astronomer, as though they sought to honor that illustrious man, whom they had in fact driven from Rome. Pius IX would not consent to this fraud; he expunged his name.

The great question, however, was that of Austria. Faithful to the traditional policy of the Holy See, Pius, calm, serene, and noble, replied to the senate, when it sought to force to an unprovoked war, that "the mission of the Roman senate was not to make war; that the disorders, scandals, and evils that they deplored arose precisely from the fact that men did not confine themselves within their proper sphere of action; that he maintained unshaken the declaration which he had made, after mature and prudent deliberation; that he was conscious that they sought to use him as an instrument to effect the designs of the agitators of Italy, who, once in possession of their end, would set him aside; that the project of depriving the sovereign pontiff of his temporal domain had long been entertained: if they dared to wrest it from him, he would make to the world his formal and solemn protest."

He added that "his language was accused of condemning by implication the war of Italian independence, but he protested against such an interpretation, for he had simply said that he would not make war, and that he had not the power to stop the enthusiasm of his subjects; that the right of declaring war is a special prerogative of sovereignty, and that he intended to yield it to none, and that consequently the address presented to him was simply a proposition for an abdication, to which he would never consent."

But of all his subjects, his ministers were most deaf to his words.

On the 4th of June, the day before that fixed for opening the two councils, three ministers, Mamiani, Rignano, and

Lunati, called upon Cardinal Altieri, who was to open them, and demanded to see his address, as responsible ministers. They rejected it angrily, accused the pope of treason, and declared themselves no longer ministers. But the cardinal was not overawed, and the next day they entered the hall with him. Undaunted by their menaces, he thus addressed the chambers:

"Gentlemen of the Upper Council and Deputies:

"His Holiness sends me to you with the pleasing mission of opening, in his name, the two legislative councils.

"The Holy Father wishes me at the same time to express how this act of sovereignty satisfies his heart, by the confidence he feels of seeing the system of public government improved by your aid.

"He rejoices with you, and thanks God that he has succeeded in introducing into his States those political forms which the exigencies of the times require, and which are reconcilable with the nature of the pontifical government. It now behooves you to deduce from these new institutions all the good which His Holiness had in view in granting them.

"The Holy Father will not cease to pray the Author of all lights to pour forth true wisdom in your minds, and to impress the institutions and laws on which you will labor with that spirit of justice and religion, the true and solid foundation of all liberty, all stability, and all progress.

"The Holy Father has directed his ministers to instruct you and keep you informed what mainly concerns the condition of our legislation and our administration; he has directed them in a special manner to lay before you the condition of the public treaty, that you may take the measures

best adapted to improve it by imposing the least possible burdens on the population.

"He has, moreover, ordered his ministers to present to you, at an early day, the projects of laws promised by the Fundamental Statute.

"The Holy Father commends to your fidelity and unceasing care, internal order and concord. With it, gentlemen, liberty will redound to the benefit of all; with it will be developed good laws, extensive reforms, and wise institutions. Taught by long and painful experience, defenders of the holy religion, which has its see in this city, you will have reason to hope that no species of good will be refused by God, that you may be better able to rival the glory of your forefathers."

This programme of peace did not please. Four days later Mamiani introduced his own, which was really an abdication, and war with Austria. Unfortunately, the good people of the States had, by neglecting to vote, allowed the small but active body of revolutionists to carry most of the elections, so that the majority applauded and sustained Mamiani. The pope disavowed the language of Mamiani, and, in reply to a deputation of the Council of Deputies, said:

"If the pontiff prays, blesses, pardons, he has also the duty of binding and loosing. And if as prince, with the view of better protecting and strengthening the commonwealth, he calls the two councils to co-operate with him, the prince-priest needs all necessary liberty that his action be not paralyzed in what concerns the interests of religion and the State; that liberty he guards intact, as long as the statute and the law as to the council freely granted by us remain intact."

But the Italians were defeated at Vicenza, and the Austrians occupied Ferrara with six thousand men. Then the revolutionists who had brought this about, and who affected

to despise all relics of the Middle Ages, urged the pope to excommunicate with all pomp the Austrian invaders.

The ministry, finding that they could not force the pope into their paths, resolved to resign; and from July 19 to August 8 a ministerial crisis engaged the public attention. In the interval, Sterbini, Ciceruacchio, and others made demonstrations in the chancery and the Castle of Sant' Angelo. An editor, the Abbate Ximenez, rallied these leaders in his paper, the Labaro, but was sentenced to death in the revolutionary tribunal, and a few days after assassinated. But the battle of Custozza came, and with it the utter defeat of Charles Albert by Radetzky. The Mamiani ministry fell. Count Edward Fabri became minister of the interior; Count Lauro Lauri, minister of finance; Count Peter Guarini, minister of public works; Perfetti, minister of police; and Cajetan Cagiotti, provisional director of the ministry of arms.

Pope Pius then sent a deputation to General Welden, consisting of Cardinal Marini, Prince Corsini, and Count Guarini, to ask the withdrawal of Austrian forces from his territory, and it was obtained.

On the 26th of August the Council of Deputies was prorogued to the 15th of November.

The next day the Holy Father proceeded to the Church of Saint Pantaleon, of the congregation of Regular Clerks of the Mother of God, where they were celebrating the bicentennial of the death of Saint Joseph Calasanctius, and there pronounced a decree on two miracles wrought by the intercession of Venerable Peter Claver. Then he spoke of the attempts made to Protestantize Italy, and of the madness of men who would infect the peninsula with the multiform brood of errors from which Germany, tending to union, sought to deliver itself. He thanked God for giving them the

great example of apostolic men, as models and as a stimulus to their zeal.

When Monsignor Affre, Archbishop of Paris, fell in his devoted mission to arrest bloodshed and civil wars, the Holy Father addressed a letter of sympathy and encouragement to the vicars capitular of the Church of Paris on the 23d of July, and in a secret consistory, on the 11th of September, he addressed the Sacred College on the virtues and merits of the illustrious victim of the evil passions evoked by the revolution; and he urged all to pray night and day that He who commanded the winds and the sea would, by his almighty power, restore calm, that, by the multitude of his mercies, he would vouchsafe to rescue misguided men from the darkness of error and the mire of vice, to set them once more in the paths of justice and truth.

A few days after a new ministry was formed, under the guidance of Count Pellegrino Rossi, an Italian by birth, but who, exiled for political reasons, had held high official position in Switzerland and France, and was actually French ambassador to Rome. A man familiar with the whole revolutionary schemes, but one who saw their hollowness, he was well fitted to aid the pope in perfecting a system which had no object except the good of his people.

Thus, on the 16th of September, 1848, Count Rossi became prime minister of Pius IX, with the departments of the interior and finance. Cardinal Soglia still remained secretary of State; Cardinal Vizzardelli became minister of public instruction; the advocate Cicognani, minister of grace and justice; Montanari, minister of commerce; Rignano, minister of public works and of war.

Foreseeing, doubtless, that he would have but a short time to devote to the service of the pope, Rossi, during two months, displayed the greatest activity. He was acting in

good faith, and the good which he effected contrasted strangely with the evil caused by Mamiani. He seemed to inspire those around him with his spirit. He conceived a plan for a civil reorganization of the Roman States, the too paternal character of the institutions revived by Pius IX not appearing to him suited to the stormy times in which they were required. Not unmindful of foreign interests, he negotiated with Naples, Florence, and Turin the basis of a confederation of Italian States, defensive in its character, and not such as, by its aggressive nature, would exclude the Holy Father. This union of princes, protecting at once nationality and established forms, was an idea of Pius IX, who saw in it the surest rampart against foreign influence for tyranny or revolution. Piedmont claimed the honor of this idea, but Rossi showed that it belonged exclusively to the pope. He saw the ambitious designs of Piedmont, and her evident intent to use the revolution in order to subjugate all the rest of Italy. The real liberties of the Italian people would be as far from being secured to them under such a rule as they could under any form. Subsequent events proved but too truly his foresight; the cross of Savoy is now a heavy cross; indeed, on the whole peninsula the people are ground down with taxes, yet the country is burdened with an immense debt, the church property having, as in God's judgment it always does, brought to those who seized it debts instead of wealth. Now, too, the conscription is enforced, and the young men are forced into the army.

The league proposed by Pius IX was a menace to the revolution, and the secret councils condemned Count Rossi to die. The republican party of Italy was one of assassination. The secret societies of Rome, Turin, and Florence decided on assassinating Rossi. That minister knew all this, but did not flinch. Mamiani had left Rome defenceless; Rossi called

in the carbineers on duty in the neighboring towns, and put under arrest General Zucchi, and confined in an ecclesiastical house of correction at Corneto the turbulent Gavazzi.

On the evening of November 14, the party appointed to assassinate Count Rossi selected one of their number, Sante Constantini, by lot, and he practised his blow on a corpse. Count Rossi, meanwhile, wished the palace of the chancery, where the chambers were to meet next day, to be guarded by carbineers, but his fellow-ministers refused their assent. So conscious was he that his death was determined upon, that he refused his sons tickets to witness the opening of the chambers, and ordered them to remain with their mother.

Warnings reached Count Rossi, and also the pope himself. Pius IX urged him to take all possible precautions to save his enemies from committing a great crime, and himself from losing a life so precious. But he replied that they were cowards and would not dare to strike the blow. Pius IX then gave him his benediction.

As the prime minister left the apartments of the pope, Monsignor Morini stopped him to warn him. He had heard from a dying woman that the assassins were posted to slay him as he entered the palace of the chancery. Rossi was firm: "I defend the cause of the pope, and the cause of the pope is the cause of God; I must and will go."

As he entered the court of the palace a man ran across, and the word of command "Quick" was given. Count Rossi saw the place filled with the civic guard, and no carbineers. As he stepped from his carriage a cry rose: "Down with Rossi! death to Rossi! kill him!" As he advanced, a crowd forced him from his fellow-minister Righetti, and he was struck on the shoulder with a cane. He turned indignantly, and Sante Constantini drove his poniard into his throat, severing the carotid artery. Righetti and his servant pressed

through the band of assassins and reached Count Rossi, who had reeled against the wall; he made a few steps and fell. He was conveyed to the apartments of Cardinal Gazzoli, where in a few moments physicians and the parish priest hastened. Receiving the last absolution, he expired.

"Count Rossi died a martyr. God will receive his soul in peace," said the Holy Father to Righetti, who, still covered with the blood of his friend, hastened to him with the melancholy tidings.

This murder took place before the eyes of the civic guard, who made no attempt to stop it or arrest the assassins. The tidings came into the Chamber of Deputies, but Sturbinetti, the president, passed to the order of the day, as though the assassination of a prime minister at the door of the legislative hall was a matter of perfect indifference. "What is it to us?" cried Sterbini. "Was that man King of Rome?" The foreign ministers then rose and left the hall.

That day and night the mob of conspirators and their tools made Rome echo with their chants and yells, exalting the murderer of Rossi to the heavens.

On the 16th of November, a committee, followed by a mob, came to the Quirinal to demand that the pope should adopt a programme of their proposition, embracing a democratic ministry, with Mamiani and Sterbini at its head.

Cardinal Soglia received the strange deputation. He told them that force would effect nothing, and then took their programme to submit it to the Holy Father. The reply of Pius IX was that he would consider it. On this, cries and threats resounded. Another deputation, composed of officers of carbineers, was sent to induce the sovereign pontiff to yield. They were allowed to enter, and found Pius IX surrounded by the ambassadors of France, Spain, Bavaria, Portugal, and Russia, who had hastened to the palace. The

new delegates of the mob besought the pope to yield to the people, as it was impossible to restrain them. Pius IX replied that they asked him in fact to abdicate, and that he had no power to do so. "Go, gentlemen," said Martinez de la Rosa, "tell the leaders of this revolt that if they persist in their odious project they must march over my dead body to reach the sacred person of the sovereign pontiff. But tell them, too, that the vengeance of Spain will be terrible." The Duke d'Harcourt, the French minister, told them that if they did their duty they would check the mob by arms, and not aid it by their pusillanimity. The Spanish minister then added: "Know, gentlemen, that the sovereigns of Europe will not leave unpunished a sacrilege already consummated by the threats of a mob without faith or law."

After the departure of the traitors, the members of the diplomatic corps remained, unwilling to abandon the pope in the instantly increasing peril. There was also in the hall Cardinals Soglia and Antonelli, the secret chamberlains, the principal officers of the palace, Father Vaures, six of the Noble Guard, Leopold Meyer de Schauensee, captain of the Swiss, with his officers, and the French Count de Malherbe. The pope, standing at the door of his oratory, said: "You see that the Quirinal is deserted, and all forsake me. Were you not around me, I should be alone here with the handful of brave men who defend me."

Cardinal Antonelli now, with the Swiss, arranged to defend the palace against actual violence, as it was besieged, and cannon planted opposite the main entrance.

The insurgents were not the scum of the people. The civic guard were almost all there; the students of the Sapienza were there, led by Charles Bonaparte, Prince of Canino, son of Lucien, who received shelter and his princely title from the Holy See. The captain of the Swiss was lured

out and seized. They dragged him to the cannon's mouth to blow him to pieces. "I know that piece," said the brave officer. "It is the San Pietro. If you fire it, history will record that on the 16th of November the Romans put to death an officer who, with twenty-five grenadiers of his company, recovered that piece at Vicenza from the Austrians, into whose hands it had fallen, and history will add that the Romans made that San Pietro the instrument of his execution." This abashed them, but they kept him a prisoner.

Meanwhile the crowd set fire to the palace, and it was with great difficulty that the Swiss Guard extinguished the flames. A constant fire was kept up on the windows, even of the room where the Holy Father was. One of the shots was fatally true. A ball fired from a neighboring steeple killed Monsignor Palma, the pope's secretary of Latin letters, a man of most inoffensive life, and distinguished author of an able history of the Church.

A provisional government was formed, with Sterbini and the Prince of Canino at the head. A third deputation, consisting of the advocate Galetti, one who was in Rome by the amnesty of the pope, was sent to Pius IX. After granting him an audience, the pope announced to the diplomatic body that, to avoid bloodshed and the crimes evidently menaced, he deferred to the chambers the decision they forced upon him, and submitted to a ministry composed of Mamiani, for foreign affairs; Galetti, the interior; the Abbate Rosmini, for public instruction; Sterbini, for commerce; Lunato, for finances; Campello, for war; and Sereni, for justice. He added: "I am here a prisoner. They have wished to deprive me of my guard and put me in the hands of others. My course at this moment, when I am deprived of all support and all material power, can have but one object, to avoid, at any cost, the useless shedding of a single drop of fraternal

blood in my behalf. To this fear I yield. But at the same time I wish you and all Europe to know that I do not even nominally take any part in the government, and that I remain absolutely a stranger to its acts. I have forbidden any abuse of my name, I have even forbidden the future use of the ordinary formulas."

The rebels wished to make this suspension of power really an abdication. Hence, one of the first acts of Sterbini and his associate, Bonaparte, on the 17th of November, was to attempt to disband the Swiss Guard; but they found the faithful guards unwilling to yield their places to the civic guard. They were there by the will of Pius, and intended to remain. "As for arms, if the mob wishes them, let them come and take them." It required the command of Pius himself. That command was given, and Pius IX was guarded as a prisoner by the assassins of Count Rossi.

Rosmini refused to enter the new ministry, but Monsignor Muzzarelli, a member of the Rota, really a layman, though bearing that ecclesiastical title, accepted the post.

The new programme caused a division among the insurgents, for the Prince of Canino beheld himself excluded from power.

At this moment Pius IX received from the Bishop of Valence in France a most touching relic of the captivity of Pius VI, the pyx in which that suffering pontiff had carried the Blessed Sacrament on his breast. "Heir of the name, the see, the virtues, the courage, and almost of the tribulations of the great Pius VI, you will perhaps prize this modest but interesting relic, which will not, I trust, again be called into use. Yet who knows the designs of God, or the trials which Providence reserves for Your Holiness? I pray for you with love and faith."

Pius IX now saw that his presence at Rome was useless to the cause of the Church or the good of his people. He resolved to retire for a time till his people, recovered from their delirium or apathy, were prepared to recognize anew his beneficent rule.

The Bavarian minister, the Count de Spaur, and his countess, offered their aid to enable the Holy Father to reach a place of safety. The first suggestion came, indeed, from the countess, and, though at first thought lightly of, was finally adopted, as there existed a pretext for a rapid journey of the Bavarian envoy to Naples in the proposed marriage of a Bavarian princess to the eldest son of the King of the Two Sicilies.

On the 24th of November, about six in the evening, the French ambassador, the Duke d'Harcourt, proceeded to the Quirinal in a state coach, preceded by couriers and torches. After some difficulty he obtained an introduction to the Holy Father. He aided the sovereign pontiff to change his attire and assume the dress of an ordinary clergyman. A faithful servant, Philipani, accompanied the vicar of Christ through the corridors of the conclave, and Pius IX, passing down the stairway of the Swiss corridor, issued by a private door, and entered the carriage where Count de Spaur and his chasseur, both armed to the teeth, awaited him.

The Duke d'Harcourt remained in the room alone, reading aloud, as if perusing some document for the pope. This he kept up for two hours, when he came out, and, announcing that the pope had retired for the night, started for Civita Vecchia, where he embarked on the French steamer Ténare for Gaeta.

Meanwhile the Holy Father, conducted by Count de Spaur, soon joined the countess, whose carriage awaited

them in the valley of Ariccia, near Albano. Here he took his seat beside the countess, the young count Maximilian and his tutor facing them. A lady's-maid was on the front seat, and the count and his chasseur behind.

This arrangement removed all suspicion. The clergyman was supposed to be the chaplain of the countess, and no molestation was offered. Before daybreak they crossed the frontier of the Roman States, and at half-past nine they reached the mole of Gaeta, five miles from the city. Cardinal Antonelli and the Chevalier de Arnao, secretary of the Spanish embassy, awaited the Holy Father at the mole. Pius IX wrote at once to Ferdinand II, to announce that the revolution had thrown the vicar of Christ an exile on his shores, but that he was ready to turn his wandering steps elsewhere if his presence would give rise to any difficulty. This letter the devoted Count de Spaur at once started to deliver in person. By eleven at night the count reached the palace of the pope's nuncio in Naples, Monsignor Garibaldi, and asked him to present him instantly to the king. The nuncio hesitated at the strange demand, and even the production of a letter addressed in the pope's own hand did not overcome his hesitation. "Monsignor," he exclaimed, "at this moment minutes are hours. In the name of His Holiness, I hold you responsible for the time we are losing. Will you, or will you not, conduct me to the king?" The nuncio yielded, and the king at once admitted the ambassador, who presented his letter, with apologies for his urgency. After reading the letter, Ferdinand directed him to return in six hours; and when he promptly appeared, Ferdinand said, "We will take the answer together." He had, in fact, prepared two steamers, the Tancrède and Robert, and put on board a supply of everything that he deemed the Holy Father might need, down to trunks of necessary clothing. At six in the morning

he embarked on the Tancrède, with his queen, the Count d'Aquila, Count Trapani, the Infante Don Sebastian, the Bavarian minister, and a numerous retinue. The steamers also bore a battalion of the first regiment of grenadiers and a battalion of the ninth regiment of the line.

The French steamer had but just landed the Duke d'Harcourt, Cardinal Antonelli, the Portuguese ambassador, and Monsignor Stella, chamberlain to the pope, when the Neapolitan frigate arrived.

Meanwhile the pope had not been without his difficulties. He had proceeded to the palace of the bishop, Monsignor Parisio, who was absent, having been called to the bedside of a dying brother. The servants in charge were unwilling to receive the unknown visitors, and their persistence only excited the greater distrust. They accordingly returned to the little inn where they had first halted, where a single room was saloon, dining-room, and bedchamber of the pontiff.

There he dictated to the tutor of young Maximilian the protest addressed to his subjects and to the whole Catholic world:

"Pius IX to the Roman people:

"The outrage in latter days committed against our person, and the intention openly manifested to continue these acts of violence (which the Almighty, inspiring men's minds with sentiments of union and moderation, has prevented), have compelled us to separate ourselves temporarily from our subjects and children, whom we love and ever shall love.

"The reasons which have induced us to take this important step—Heaven knows how painful it is to our hearts—have arisen from the necessity of our enjoying free liberty in the exercise of the sacred duties of the Holy See, as, under the

circumstances by which we were then afflicted, the Catholic world might reasonably doubt of the freedom of that exercise. The acts of violence of which we complain can alone be attributed to the machinations which have been used, and the measures that have been taken, by a class of men degraded in the face of Europe and the world. This is the more evident, as the wrath of the Almighty has already fallen on their souls, and as it will call down on them, sooner or later, the punishment which is prescribed for them by his Church. We recognize humbly, in the ingratitude of these misguided children, the anger of the Almighty, who permits their misfortunes as an atonement for the sins of ourselves and those of our people. But still we cannot, without betraying the sacred duties imposed on us, refrain from protesting formally against their acts, as we did do verbally on the sixteenth day of November, of painful memory, in presence of the whole diplomatic corps, who on that occasion honorably encircled us, and brought comfort and consolation to our soul, in recognizing that a violent and unprecedented sacrilege had been committed. That protest we did intend, as we now do, openly and publicly to repeat, inasmuch as we yielded only to violence, and because we were and are desirous it should be made known that all proceedings emanating from such acts of violence were and are devoid of all efficacy and legality. This protest is a necessary consequence of the malicious labors of these wicked men, and we publish it from the suggestion of our conscience, stimulated as it has been by the circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless, we confide upon the Most High that the continuance of these evils may be abridged, and we humbly supplicate the God of heaven to avert his wrath, in the language of the royal

prophet: 'Memento, Domine, David, et omnis mansuetudinis ejus.'

"In order that the city of Rome and our States be not deprived of a legal executive, we have nominated a governing commission composed of the following persons:

"The Cardinal Castracane, president; Monsignor Roberto Roberti, Prince Roviano, Prince Barberini, Marquis Bevilacque di Bologna, Lieutenant-General Zucchi.

"In confiding to the said governing commission the temporary direction of public affairs, we recommend to our subjects and children, without exception, the conservation of tranquillity and good order. Finally, we desire and command that daily and earnest prayers shall be offered for the safety of our person, and that the peace of the world may be preserved, especially that of our State of Rome, where, and with whose children, our heart shall be, wherever we in person may dwell within the fold of Christ. And in the fulfilment of our duty as supreme pontiff, we thus humbly and devoutly invoke the Great Mother of Mercy, and the holy apostles Peter and Paul, for their intercession that the city and State of Rome may be saved from the wrath of the omnipotent God.

"Pius, Papa IX.

"Gaeta, November 28."

At the approach of the king, no one yet suspected that the pope was in the city; but the governor had an idea that he might be a passenger on the Ténare, accompanied by the French ambassador and the Portuguese minister. Upon the king's arrival he repaired to the governor's palace, whither the pope and his attendants had also proceeded incognito. The meeting here was very impressive and affecting. The

king, prostrate before His Holiness, thanked God for having permitted him a safe conveyance into his dominions, and the pope pronounced on him, his family, and the whole kingdom, his paternal benediction. His Holiness then admitted to the ceremony of kissing the feet, the other members of the royal family, and the officers in attendance. To the latter he observed: "Gentlemen, you belong to an army which is a model of discipline and fidelity; an army which has, at the price of its blood, maintained the empire of law, and freed the kingdom from the scourge of anarchy." Several of the sailors attached to the marine were also admitted to the ceremony, to whom the pope said: "My children, you are faithful to your sovereign; be so till death!" His Holiness then invited the royal family to dine with him, while Cardinal Antonelli, at his request, entertained the members of the diplomatic corps, the officers, and other persons in attendance. The following day, Count Mastaï, the pope's brother, the distinguished Abbé Rosmini, the Princes Borghese and Doria, Cardinal Patrizzi, and others arrived at Gaeta. After dinner, which had been conducted with the same arrangements as on the previous day, the pope gave his benediction to the crew of the Tancrède and the crowd that had assembled in front of the palace. Every eye was bathed in tears, and the air resounded with acclamations of fidelity to the sovereign pontiff, and expressions of loyalty to the king. But on the next day was witnessed a still more sublime and affecting scene. His Holiness wishing to visit the sanctuary of the Trinity, at some distance from Gaeta, he set out with the king and queen, the princes, cardinals, and foreign ministers, in their several equipages, and when half-way, the pope alighted, and from an eminence gave his benediction to the king and to the troops that surrounded him. The weather was remarkably fine, and all nature seemed to harmonize

with the heavenly form and language of the pontiff. The sanctuary of the Trinity is under the charge of a religious order, and is situated in a spot which has the appearance of a grotto. Here the superior celebrated the Holy Sacrifice, at which the pope assisted. At the close of the Mass he approached the altar on bended knees, and while all, in a posture of humility, were expecting the solemn benediction, the sovereign pontiff, in a kind of transport and with the fervor of an angel, entered upon a colloquy with God. Who could describe the tears, the sighs, the wailings, which burst from all present, on hearing the superhuman accents of the pontiff? His words have been treasured up for the remembrance and admiration of the world: "Eternal God, my august Father and Lord, behold at thy feet thy unworthy vicar, who entreats thee with his whole heart to pour out upon him from thy eternal throne thy divine benediction. O my God! direct his steps, sanctify his intentions, guide his mind, govern his actions. May he be here, where thou hast led him in thy admirable providence, or in any other portion of thy fold to which he may go, a worthy instrument of thy glory and that of thy Church, which, alas! is assailed by thy enemies. If, to appease thy wrath so justly enkindled by the many indignities that are offered to thee, in word, in action, and by the abuse of the press, his own life may be an agreeable holocaust to thy divine heart, he consecrates it to thee from this moment. Thou hast given it to him; to thee only belongs the right of taking it away when it may please thee; but, O my God! let thy glory triumph, let thy Church be victorious. Preserve the good, support the feeble, and may the arm of thy omnipotence arouse all who are slumbering in darkness and in the shadow of death. Bless, O Lord! the ruler who is here prostrate before thee; bless his consort and his family; bless all his subjects and his faithful and

honored soldiery; bless the cardinals, the bishops, and all the clergy, that they may accomplish, in the peaceful ways of thy law, the sanctification of the people. Then may we hope, not only to be delivered during our mortal pilgrimage from the snares of the impious and the machinations of wicked men, but to reach that place which affords eternal safety."

After this, all returned to Gaeta, deeply affected, or rather filled with astonishment. In the course of the day several distinguished persons arrived in the city, which the king and his suite left, after taking leave of the sovereign pontiff.

France, though a republic, and directed by the disciples of Voltaire, could not witness the scenes at Rome without emotion. The assassination of one who had so recently been French ambassador at Rome, by the hands of men who then seized the sovereign power; the base murder of Monsignor Palma in the pope's palace; the imprisonment of the pope, which he had prevented by flight from ending in greater ignominy and cruelty—all roused the heart of France. M. de Corcelles, a Catholic, was sent with three thousand five hundred men to Rome to intervene in the name of the French republic and restore the pope to his personal liberty. General Cavaignac was urged by his antagonists to define his position. One member, Bixio, broadly took the true ground that the papacy is not an Italian institution, and that the whole Catholic world is interested in its support.

The measure taken was but a half-step. Its professed object was to secure the personal safety of the Holy Father. But, as Montalembert well remarked: "The person of the pope is infinitely dear and infinitely sacred; but there is something more dear and more sacred still in our eyes, and that is his authority."

The election for president, however, approached, and Louis Napoleon, seeing the will of Catholic France, and noting the limit which General Cavaignac set to his intervention, resolved to go further. He had abstained from voting for the expedition to Civita Vecchia, and even in a letter to the press styled it a dangerous military demonstration. A week, however, changed his views, and by another letter he disavowed all connection with the Prince of Canino, and declared that he regretted that that member of his family did not "see that the maintenance of the temporal sovereignty of the venerable head of the Church was intimately connected both with the splendor of Catholicism and the liberty and independence of Italy."

This decided the elevation of Louis Napoleon, so that it may in truth be said that it was solely by advocating the temporal power of the pope that he became chief magistrate and then Emperor of France.

Meanwhile Pius IX held his little court at Gaeta as at Rome, surrounded by representatives of all the European powers, who expressed their sympathy with his troubles, and the desire of their courts to see him restored to his normal position.

Spain was the first power to act decidedly in the matter. On the 21st of December she addressed a note to France, Austria, Bavaria, Sardinia, Tuscany, and Naples, in which she declared her determination to do everything "to replace the Holy Father in a state of independence and dignity necessary for the exercise of his sacred functions." It concluded by inviting the Catholic powers to a concerted action, not to protect his liberty merely, but to restore his authority on a firm and solid basis.

This led to the subsequent conference at Gaeta.

On the 1st of January preceding, Pius IX issued this address to the Roman people:

"In this peaceful abode, whither it has pleased Divine Providence to lead us, in order that we may be enabled in all freedom to manifest our sentiments and our wishes, we wait in hope that remorse will be felt by our erring children for the sacrilegious and other crimes committed against persons attached to us, of whom some have been killed, and others outraged in the most barbarous manner, as well as for the sacrileges and crimes consummated in our residence, and even against our own person. And yet we have, up to the present, received only a barren invitation to return to our capital, without even a word being uttered in condemnation of the attempts we have referred to, and without the least guarantee against the acts of fraud and violence of that inveterate band whose barbarous despotism still tyrannizes over the State and Church of Rome. We have waited in the hope that the protest and the decrees which we have issued would recall to their duties as subjects, and as of the faithful, those who in the very capital of our States have despised these duties and trampled them under foot.

"But, instead of returning, a new and still more monstrous act of hypocritical felony and genuine rebellion audaciously committed by them has filled the measure of our grief and excited our just indignation, as it will afflict the Universal Church. We speak of that act, so detestable in all its bearings, by which it has been pretended to order the convocation of a soi-disant general National Assembly of the Roman States by a decree of the 29th of December last, for the purpose of establishing new political forms in the Pontifical States. Thus heaping iniquity upon iniquity, the promoters of demagogical anarchy are endeavoring to destroy the temporal authority of the Roman pontiff over the domains of the

Holy Church, believing, and seeking at the same time to make it believed, that his sovereign power is subject to controversy and depends upon the caprice of factions, although its rights are so irrefragably founded on the most ancient and solid basis, and although they are acknowledged, defended, and venerated by all nations. We will spare our dignity the humiliation of dwelling upon all the monstrosity of this abominable act, arising from the absurdity of its origin, the illegality of its forms, and the impiety of its object. But it certainly belongs to the apostolic authority with which, unworthily, we are invested, and to the responsibility to which we are bound by the most sacred oaths taken in the presence of the Almighty, not only to protest, as we now do, in the most energetic and efficient manner, against this act, but, moreover, to denounce it in the face of the universe as a monstrous and sacrilegious attempt against our independence and sovereignty—an attempt which merits the chastisements inflicted by divine and human laws.

"We are convinced that, on receiving this audacious appeal, you have cast it far from you with indignation as an insult and a crime. Nevertheless, that none of you may hereafter have the pretext of having been deceived by fallacious seductions and by artful preachers of subversive doctrines, or of having been ignorant of the machinations of the enemies of all order, of all law, of all right, of all true liberty, of even your own felicity, we have this day again raised and exalted our voice, so that you may be rendered perfectly assured of that absolute command by which we forbid you, whatever may be your ranks or conditions, from taking any part in the elections of persons to be sent to the Assembly which we have condemned. In the meantime we remind you that this absolute interdiction is sanctioned by our predecessors and by councils, especially by the Holy Council of Trent (Sess. xxii, c. xi, de Refor.), in which the Church has re-

peatedly fulminated its censures, and particularly that of the greater excommunication, as incurred, without the necessity of any previous declaration, by whomsoever shall render himself guilty of any attempt whatever against the temporal authority of the sovereign pontiffs of Rome, as we declare all those who have unhappily incurred have contributed to the above-mentioned act, as those which preceded it to the detriment of the same sovereignty, or who in any other manner, and under false pretences, have disturbed, violated, and usurped our authority.

"But, if we feel ourselves compelled by our conscientious duties to preserve and defend the sacred deposit of the patrimony of the Spouse of Jesus Christ, confided to our care, and to employ the sword of just severity which God himself, our Judge, has given into our hands to be thus used, we cannot, however, at any time forget that we hold on earth the place of him who, in the exercise of his justice, never failed to use mercy. Raising, then, our hands to Heaven, remitting and recommending to him once more this just cause, his much more than ours, and declaring that we are ready, with the aid of his powerful grace, to drink to the dregs, for the defence and glory of the Catholic Church, the cup of bitterness which he himself was willing the first to taste for the salvation of his Church, we shall never cease to supplicate and conjure him to deign, in his goodness, to grant the ardent prayers which we address to him day and night for the conversion and salvation of those who have wandered from the true path. Assuredly no day can rise which will be more joyful to us than that on which it shall be given to us to see re-entering the pale of the Lord such of our sons as are now causing us so much tribulation and bitterness. The hope of soon seeing a day so happy is strengthened in us by the thought of the universality of the prayers which, joined to

ours, ascend to the throne of divine grace from the lips and the hearts of all the faithful of the Catholic world, and who incessantly urge him to change the hearts of sinners and bring them back into the paths of truth and justice.

"Given at Gaeta, this first day of January, in the year of our Lord 1849.

"Pius, PP. IX."

At Rome the new ministry refused to admit the protest of the pope, as well as the commission of government. They proceeded to establish a Supreme Provisional Junta of State, against which Pius IX protested on the 17th of January, 1849:

"Raised by divine dispensation, in a manner almost miraculous, in spite of our unworthiness, to the sovereign pontificate, one of our first cares was to endeavor to establish a union between the subjects of the temporal State of the Church, to make peace between families, to do them good in all ways, and, as far as depended upon us, to render the State peaceable and flourishing. But the benefits which we did all in our power to heap upon our subjects, the wide-founded institutions which we have granted to their desires, far, as we must in all candor declare, from inspiring that acknowledgment and gratitude which we had every right to expect, have occasioned to our heart only reiterated pain and bitterness, caused by those ungrateful men whom our paternal eye wished to see daily diminishing in number. All the world can now tell how our benefits have been answered, what abuse has been made of our concessions; how, by denaturalizing them, and perverting the meaning of our words, they have sought to mislead the multitude, so that these very benefits and institutions have been turned by certain men

into arms, with which they have committed the most violent outrages upon our sovereign authority and against the temporal rights of the Holy See. Our heart refuses to repeat in detail the events which have taken place since November 15, the day on which a minister who had our confidence was barbarously murdered by the hand of an assassin, applauded with a still greater barbarity by a troop of infuriated enemies to God, to man, and to every just political institution. This first crime opened the way to a series of crimes committed the following day with sacrilegious audacity. They have already incurred the execration of every upright mind in our State, in Italy, and in Europe; they have incurred execration in all parts of the earth. This is the reason why we can spare our heart the intense pain of recapitulating them here. We were constrained to withdraw from the place in which they were committed, from that place where violence prevented us from applying any remedy, reduced to weep over and deplore with good men those sad events, and the still more lamentable want of power in justice to act against the perpetrators of these abominable crimes. Providence has conducted us to this town of Gaeta, where, finding ourselves in full liberty, we have, against the authors of the aforesaid attempts and acts of violence, solemnly renewed the protests which we issued at Rome at the first moment, in the presence of the representatives accredited to us of the courts of Europe and of other and distant nations. By the same act, without in any manner departing from the institutions we had created, we took care to give temporarily to our States a legitimate governmental representation, in order that, in the capital and throughout the State, provisions should be made for the regular and ordinary course of public affairs, as well as for the protection of the persons and property of our subjects. By us, moreover, has been prorogued the session

of the High Council and the Chamber of Deputies, who had recently been called to resume their interrupted sittings. But these determinations of our authority, instead of causing the perturbators and the authors of the acts of sacrilegious violence of which we have spoken, to return into the path of duty, have urged them to make still greater attempts. Arrogating to themselves the rights of sovereignty, which belong only to us, they have, by means of the two councils, instituted in the capital an illegitimate governmental representation, under the title of Supreme Provisional Junta of State, which they have published by an act dated the 12th of the present month. The duties of our sovereignty, in which we cannot fail, the solemn oaths by which we have, in the presence of God, promised to preserve the patrimony of the Holy See, and to transmit it in all its integrity to our successors, oblige us to raise our voice solemnly, and protest before God, and in the face of the whole universe, against this formidable and sacrilegious attempt. Therefore we declare to be null and of no force or effect in law all the acts which have followed the violence committed upon us, protesting, above all, that this Junta of State established at Rome is a usurpation of our sovereign powers, and that the said Junta has not and cannot have any authority. Be it known, then, to all our subjects, whatever may be their rank or condition, that at Rome, and throughout the whole extent of the Pontifical States, there is not, and cannot be, any legitimate power which does not emanate expressly from us; that we have, by the sovereign motu proprio of the 27th of November, instituted a temporary commission of government, and that to it alone belongs exclusively the government of the nation during our absence, and until we ourselves shall have otherwise ordained.

"Pius, PP. IX."

On the 6th of February, 1849, a constituent assembly, elected during a reign of terror, assembled at Rome; and on the 9th it declared the papacy dethroned, and erected a Roman republic.

Against this, Pius IX, on the 14th, issued this protest:

"The long and uninterrupted series of attempts committed against the temporal dominion of the States of the Church, acquiesced in by many from ignorance, and followed up by the malign and evil spirit of those who for a long time past have imposed on the too easy kindness of the first, have reached the last stage of crime by a decree of the sitting Roman Constituent Assembly, under date of the 9th of February, which declared the popedom deprived in right and fact of the temporal government of the Roman States, thus converting that government into a pure democracy, under the name of the Roman republic. We are compelled by it again to raise our voice against an act which presents itself before the civilized world with all the characters of ingratitude, injustice, ignorance, and impiety, and against which—thus surrounded by the Holy College, and by the worthy representatives of the powers and governments friendly to the Holy See—we do protest, and in the most solemn manner declare its nullity, as we have done all preceding acts. You, gentlemen, have been witnesses of the equally deplorable acts of the 15th and 16th of November of last year, and in concert with us have deplored and condemned them. You comforted our heart in those unhappy days. You have followed us to this land, where we have been guided by the hand of God, who exalts the humble, but never abandons those who have confidence in him. To you who still surround us—to you we address these words, in the hope that you will convey our sentiments to your courts and to your governments. Fallen as many of our pontifical

subjects are, in consequence of the artifices of the said faction, enemy of all human society, into the abyss of profound misery, we, as temporal prince, and still more as head of the pontificate of the holy Catholic religion, expose the lamentations and at the same time the prayers of our said pontifical subjects, who anxiously desire to see broken the chains which oppress them. We ask at the same time the maintenance of the sacred rights of the temporal dominion of the Holy See, which it has enjoyed for so many ages, and which by all have been universally recognized—rights which, by order of Divine Providence, are rendered needful for the free exercise of the Catholic religion of the Holy See. The lively interest manifested through the world in favor of our cause is a luminous proof that it is one of justice, and we cannot doubt but that this our protest will be received with all fitting interest and sympathy by the nations you represent."

On the 18th of February, Cardinal Antonelli, in a note to the powers, solicited, in the name of the sovereign pontiff, the armed intervention of France, Austria, Spain, and Naples, and the moral support of the rest of Europe.

This important document, recapitulating the facts of the case, is as follows:

"Since his accession to the pontificate His Holiness had nothing in view but to lavish on his subjects benefits consonant with the period, and to provide for their entire well-being. In effect, after having pronounced pardon on those who, in consequence of political misdeeds, were exiled, or groaned in prisons; after having erected the Consulta of State and instituted the council of ministers; after having conceded to the imperious force of circumstances the institution of a civic guard, the new law for a just freedom of the press, and finally a fundamental statute for the States of the

Holy Church, he had ample claims to the gratitude which subjects owe a prince who regards them only as his children, and promises them naught but a reign of love. But far different was the return for the many benefits and many concessions he had lavished on them. After a brief demonstration of contentment, shared in at that time by those who had already in their hearts the most criminal designs—demonstrations which the Holy Father exerted himself to put a stop to by all the means that his own paternal heart inspired—he gathered the bitter fruits of ingratitude. Urged by an unbridled faction to engage himself in a war against Austria, he was obliged, in the consistory of 26th April, last year, to deliver an allocution in which he declared to the whole world that his duty and his conscience did not allow him to consent. This sufficed to bring to light the machinations concocted in open violence to his full and free power by the forced division of the ministry of the State into an ecclesiastical ministry and a laic ministry—a division which he never recognized.

"The Holy Father always expected that, in placing competent men and friends of order at the head of the different departments, things would have taken another course, and that the evils which already presaged so much misfortune would be in part arrested. But a barbarous homicide, perpetrated by a murderous hand, destroyed, by the death of the minister Rossi, the hopes that he had conceived. This crime, lauded as a glorious deed, inauspiciously began the reign of violence; the Quirinal was surrounded by armed men; they attempted to set it on fire; they discharged volleys of musketry towards the apartments where the sovereign pontiff was, and he had the anguish to see one of his secretaries become a victim. They even determined to besiege his palace with cannon, and to enter by brute force, if he did not consent to admit the minister they had imposed.

"After a series of deeds so atrocious, being compelled, as all the world knows, to yield to the empire of force, the pontiff saw himself in the painful necessity of withdrawing from Rome and from the Pontifical States, in order to regain that liberty of which he had been deprived, and which it is just he should enjoy in the full exercise of his supreme power. Thanks to Providence, he retired to Gaeta, and received there the hospitality of a prince eminently Catholic. There, surrounded by a portion of the Sacred College, and the representatives of all the powers with whom he had amicable relations, he delayed not a moment to raise his voice and to announce, by the pontifical act of 27th November last, the motives of his temporary separation from his subjects, the nullity and the illegality of all the acts emanating from a ministry the offspring of violence; and he named a commission of government that should take the direction of public affairs during his absence from the States.

"Utterly disregarding his wishes, and seeking to lessen their influence with the uninformed classes, and with the aid of lying pretexts, the authors of these sacrilegious outrages did not dread committing the greatest crimes. Arrogating to themselves the rights that only appertain to a sovereign, they instituted a form of illegal government, with the title of Supreme Provisional Junta of State. By another act of 17th December last, the Holy Father protested against this new and heinous sacrilege, by announcing that this Junta of State was nothing but a usurpation of the sovereign power, and had not, consequently, any authority.

"He hoped that by such protestations his dear subjects would be recalled to their duty of fidelity; but a new act of patent felony, of veritable rebellion, put the climax to his afflictions. Such an act was the convocation of a general national assembly of the Roman States, to establish new

political rules for the management of the States of the Holy See. It was then, by another motu proprio, of 1st January last, he protested against this act and condemned it as an odious and sacrilegious attempt to the prejudice of his independence and of his sovereignty, worthy the punishments threatened by divine laws as well as by human; and he forbade all his subjects to take part in it, warning them that whosoever dared to conspire against his temporal sovereignty of supreme pontiff of Rome incurred censures and major excommunication, a penalty which he declared was incurred by those who, in the manner above and by lying pretexts, had violated and usurped his authority.

"What was the reception by the anarchist party of such a protestation, and a condemnation so imperious? Suffice it to say that they used every possible effort to prevent its promulgation. They menaced with severe punishment whoever dared to inform the people and did not second their anarchical views. Meanwhile, despite a violence so unheard of, the majority of his subjects remained faithful to their sovereign, exposed themselves to every sacrifice, and even the sacrifice of life, rather than be wanting in their duty of subjects and of Catholics. Exasperated still more by seeing their designs opposed, the anarchist party redoubled, in a thousand ways, both violence and terrorism, without respect either for rank or condition; and anxious at any price to consummate this excess of felony, they had recourse to the most mercenary and the vilest means. Proceeding from excess to excess, they abused the very privileges conceded by the sovereign pontiff, by especially converting the liberty of the press into the most revolting license.

"After the most iniquitous malversations to reward their accomplices and get rid of honest and God-fearing men;

after so many assassinations committed under their guidance; after having let loose rebellion, immorality, irreligion; after having seduced the imprudent youth, desecrating even the places consecrated to public worship by converting them into dens of most licentious soldiery, formed of runaways and criminals from foreign countries, the anarchists wished to reduce the capital of the Catholic world, the see of the pontiff, to a sink of impiety, destroying, if they could, all idea of sovereignty for him who is destined by Providence to govern the Universal Church, and who, precisely to exercise freely his authority over all the Catholic world, enjoyed as an estate the patrimony of the Church. At sight of such desolations and massacres the Holy Father could not but be profoundly grieved, and at the same time moved to weep over his faithful subjects who claimed his aid and his succor to be delivered from the most atrocious tyranny.

"His Holiness, as every one knows, a short time after his arrival at Gaeta, addressed himself to all the sovereigns with whom he was in relation. In making them acquainted with his departure from his capital and from his Pontifical States, as well as the causes that had urged him, he invoked their assistance for the defence of the domains of the Holy See. It is a very pleasing satisfaction to declare that all responded affectionately to his demand, having taken a lively share in his griefs and in his painful situation, have offered to intervene in his favor, and have, at the same time, testified in his regard the most lively sentiments of devotion and attachment.

"In the presence of dispositions so gratifying and so generous, while Her Majesty the Queen of Spain had, with so much solicitude, summoned a congress of the Catholic powers to advise on the means of promptly re-establishing the Holy Father in his States, and in his full liberty and

independence, a proposition to which divers powers had given their adhesion, and to which the adhesion of others was awaited, it is painful to have to repeat that the affairs of the Pontifical States are a prey to a devastating incendiarism, the work of a party subversive of all social institutions, and who, under the specious pretence of nationality and independence, have neglected no effort to arrive at the measure of their crimes.

"The decree called fundamental, emanating on the 9th instant (February) from the Roman Constituent Assembly, is an act which is the essence of the blackest felony and the most abominable impiety. It declares, principally, the pope deposed by fact and by right from the Temporal Government of the Roman State, it proclaims a Republic; and by another act is decreed the confiscation of the armory of Saint Peter. His Holiness, seeing that it disgraces his supreme dignity of pontiff and sovereign, protests before all the sovereigns, before all nations, and before the Catholics of the entire world, against this excess of irreligion, against so violent an attempt, which despoils him of his sacred and incontestable rights. If a proper remedy is not applied to this state of things, succor will arrive only when the States of the Church, at present a prey to their most cruel enemies, will be reduced to ashes.

"The Holy Father having meanwhile exhausted all the means in his power, obliged, by his duty to the Catholic world, to preserve in its entirety the patrimony of the Church and the sovereignty which is annexed to it, so indispensable to maintain his liberty and his independence as supreme chief of the Church herself, moved by the sighs of his faithful subjects, who loudly implore his aid to deliver them from the iron yoke of tyranny which they cannot endure, addresses himself to the foreign powers, and in a par-

ticular manner to those Catholic powers who, with such generosity of soul and in so glorious a manner, have manifested their firm intention to defend his cause. He has confidence that they will concur with solicitude, by their moral intervention, to re-establish him in his see, in the capital of his dominions, which have been piously allotted for his support in full liberty and independence, and which have been guaranteed by the treaties that form the basis of European nationality.

"And since Austria, France, Spain, and the kingdom of the Two Sicilies are, by their geographical position, in a situation to be able efficaciously to concur by their armies in re-establishing in the Holy See the order which has been destroyed by a band of sectarians, the Holy Father, relying on the religious feeling of those powerful children of the Church, demands with full confidence their armed intervention to deliver the States of the Church from this band of wretches, who, by every sort of crime, have practised the most atrocious despotism.

"This is the only means of re-establishing order in the Church, and of rendering to the sovereign pontiff the free exercise of his supreme authority, which his sacred and august character, the interests of the Universal Church, imperiously demand. It is thus also that he can preserve the patrimony which he received on taking the pontificate, and transmit it in its entirety to his successors.

"It is the cause of order and of Catholicism, and therefore it is the Holy Father hopes that while all the powers with whom he maintains friendly relations, and who, in the situation to which a factious party have reduced him, testified in so many ways the most lively interest, will give a moral assistance to the armed intervention which the weight of circumstances has compelled him to sue for, the four above-

mentioned powers will not lose a moment in accomplishing the undertaking which he begs of them, and at the same time contribute to the maintenance of public order and of religion.

"G. Card. Antonelli."

The plenipotentiaries met at Gaeta on the 30th of March, Cardinal Antonelli presiding; and so rapid was their decision and the execution of the course decided, that on the 22d of April the French army, under General Oudinot, Duke of Reggio, sailed for Italy. The van impetuously assailed Rome on the 30th, without awaiting the rest of the army or the siege-material. But Rome was not to be taken by a coup-de-main. Another obstacle arose. The French minister, De Lesseps, was really in league with the rebels, and on the 31st of May made a convention with the triumvirs, Joseph Mazzini, Charles Armellini, and Aurelio Saffi, which General Oudinot at once disavowed, and pushed on the siege with vigor. On the 30th of June, three months after the opening of the conferences of Gaeta, the Roman republic posted a decree on the walls, abandoning the defence of the city.

At a period when it was announced that the Holy Father would visit France, the bishops of the United States invited him to extend his journey to America and to preside at a national council. When the conferences at Gaeta were about to commence, he replied as follows:

"Pius, PP. IX.

"Venerable Brother, health and apostolic benediction:

"We have received with the greatest pleasure the expression of your particular regard and love for us, and, well aware of your religion and faith in the Church, we are not

surprised to learn that the momentous trials which the head of the Church, the Roman pontiff, has to contend with, have filled you, venerable brother, with the most bitter grief. Although our afflictions would overpower us, without a special assistance from God, yet, being able to do all things in him who strengtheneth us, we are prepared to suffer most cheerfully any kind of tribulation, if our labors will only contribute to the peace, advantage, and safety of the Church. And, having the divine promise that Christ the Lord will be with his Church to the consummation of the world, and that the gates of hell will never prevail against it, we are exceedingly animated and encouraged by this belief, and amidst the most trying difficulties we experience a great consolation, while we wait for assistance from above. God, indeed, will not be wanting to his promises: commanding the winds and the sea, he will make peace, and will show, as you have well said, venerable brother, that the present dreadful storm has been raised for manifesting the greater glory of his name, and achieving the more brilliant triumph of his Holy Church. As you have signified your earnest wish that we should assist at the provincial council which you are about to hold, according to custom, with our other venerable brethren, the bishops of the United States of America, be assured that nothing could afford us more pleasure, nothing could be more grateful to our heart, than to enjoy the presence and conversation of yourself and the same venerable brethren, to embrace you all with affection, to express to you the sentiments of profound regard which we entertain for each one of you, and to congratulate you upon the pastoral zeal for which you are distinguished, and the well-known solicitude with which you labor so assiduously, in the discharge of your functions, to extend the glory of God, to promote our most holy religion, and to secure the salvation of the be-

loved flocks committed to your care. But as, in the existing times and circumstances, it would be impossible for us to comply with your invitation, as your wisdom will easily understand, venerable brother, we request you to make known to the prelates these sentiments of our mind, and to inform them of the apostolic benediction, which from our inmost heart we affectionately impart to you, to them, to all the clergy of that country, and to all your faithful people.

"Given at Gaeta, the eighth day of March, 1849, in the third year of our pontificate. "Pius, PP. IX."

The French army had not been alone in thus recovering the States of the Church. Austria had already restored the legations, and forces of Spain and Naples were at hand as corps of observation.

On the fall of the organized form of rebellion, the commission of cardinals assumed the direction of affairs, and issued a proclamation to that effect, which, however, gave offence to Louis Napoleon.

Pius IX was not, however, restored to his see. There was a disposition to impose terms upon him; and Pius was not inclined to submit to any such terms. At last Cardinal Du Pont, Archbishop of Bourges, was sent to the sovereign pontiff, bearing assurances such that the pope, who had declared that he would submit to no condition fettering his independence and his sovereign authority, consented to reenter Rome on the 12th of April, 1850.

The stay of Pius IX at Gaeta will not be forgotten in the annals of the Universal Church. On the 2d of February, the feast of the Purification of the Blessed Virgin, Pius IX heard the reading of the decree attesting the heroic virtues of the venerable servant of God, Anthony Mary Zaccaria. When he replied to the discourse of thanks delivered by Father Varenna, he said:

"Every time that I am called by the divine mercy to preside at one of these sacred conventions when we are to discuss, and, furthermore, when we are, with the aid of the Holy Ghost, to decide on the acts of the heroes of the Church of Christ, I feel my heart expand with joy, confidence, and admiration for the wonderful dispositions of God, who, with the inventions suggested by his love for man, raises up from time to time his divine Spirit in some of his servants, in order that, declaring war on hell, good and faithful as they are, they may assail the enemies of truth, and fight against them the battles of the Lord. The man of God, of whom we this day proclaim that he heroically practised the Christian virtues, was raised up by God himself to awaken and reanimate the clergy by rendering them capable of curing the people of a lamentable wound which seemed to resist all remedies, because it was planted without shame or repugnance, and maintained by a deplorable habit.

"This thought comforts me in my present anguish; it opens my heart to that confidence in the Almighty, that he will raise up among his ministers new, good, and faithful servants, who will devote themselves to enlighten and instruct the nations, to remove from them the wound which daily tends to spread to their great injury and peril. Pride, impatience of all restraint, and the shameless passion of command and rule, in some prepare a sadder and heavier yoke than that they sought to overthrow.

"And since this spirit of pride directly attacks God, it may come to pass that God himself will resist it directly, as he formerly resisted in the plain of Babel. Humble prayer is the most efficacious remedy wherewith to labor to relieve the present malady; prayer that, beginning at the domestic altar, may then extend to the vaults of the house of the Lord.

"The Blessed Virgin offers us, in the solemnity of this day,

an example of the manner in which we should resist the pride of the world, that is to say, by humility of action and by prayer. May ours, modelled on so great an example, merit her mediation and that of this servant of God, that the Lord may hasten the accomplishment of his mercies, promptly turning his paternal countenance on the misery of all his children, and especially on those who, in the capital of Christendom, have been led away by the seductive words of men, who, inviting them to happiness, have miserably deceived them.

"O Rome! Rome! God is my witness, daily I raise my voice to the Lord, and prostrate, as a suppliant, I implore him earnestly to withhold the scourge which desolates and daily bears more heavily upon thee! I implore him to stop the suggestion of the most perverse doctrines, and to banish from thy walls and all the State the political talkers who abuse the name of the people."

On the same day Pius IX preluded the greatest act of his pontificate by issuing an encyclical letter to the patriarchs, primates, archbishops, and bishops of the universe, to gather from every land the tradition of the Universal Church on the dogma of the Immaculate Conception of the Mother of God. Human wisdom might condemn the consideration of the subject as unseasonable, the pope being in exile, and no steps yet taken to restore him; but the wisdom of God is wiser than human policy.

"Pope Pius IX.

"Venerable Brethren, health and apostolic benediction:

"When, by no merit of ours, indeed, but by the hidden designs of Divine Providence, we were first raised to the sub-

lime chair of the Prince of the Apostles, and undertook the government of the whole Church, we experienced the liveliest consolation on discovering how wonderfully, under the pontificate of our predecessor Gregory XVI, of blessed memory, the whole Catholic world was reinspired with the most ardent wish that the Holy See, by a solemn decision, should declare that the holy Mother of God and our own most loving Mother, the Immaculate Virgin Mary, was conceived without original sin. This most pious wish is clearly and openly attested and manifested by the incessant petitions presented to our predecessor as well as to ourselves, in which the most illustrious prelates, the most venerable canonical chapters, and the religious congregations, especially the distinguished order of Preachers, have earnestly sought permission to add, and pronounce aloud and in public, in the holy Liturgy, and particularly in the preface of the Mass of the Conception of the most Blessed Virgin, the word 'Immaculatam.' To these entreaties our predecessor and ourselves have most cheerfully assented. Moreover, venerable brethren, a great many among you have not ceased to address to our predecessor and to us letters expressive of your repeated solicitations and increasing desires, urging us to define as a doctrine of the Catholic Church that the conception of the Blessed Virgin Mary was altogether Immaculate and totally free from all stain of original sin. Nor have there been wanting, even in our time, men distinguished for their genius, virtue, piety, and doctrine, who, by their learned and laborious writings, have shed so clear a light upon this subject and this pious opinion, as to create surprise among many that the Church and the Apostolic See have not yet decreed to the most Blessed Virgin that honor which the common piety of the faithful so eagerly desires to have conceded to her by the solemn judgment and authority of the same

Church and the same see. To us these wishes have been singularly grateful and full of consolation; for, from our tenderest youth, nothing has been more dear or more precious to our heart than to honor the most Blessed Virgin Mary from our inmost soul, with a peculiar devotion and service, and to do all that seemed to us calculated to promote her glory and praise and extend the invocation of her name. Hence, from the very commencement of our supreme pontificate, have we most joyfully bestowed our serious cares and thoughts upon a matter of such extreme importance, and have not ceased to offer up to the infinitely good and great God our humble and fervent prayers that he would deign to enlighten our spirit with his celestial light, and manifest the decision which should be made upon this subject. We rely, above all, on the hope that the most Blessed Virgin, who 'has been raised by her exalted merits above all the choirs of angels, even to the throne of God,' who has crushed under her feet the head of the old serpent, and who, 'placed between Christ and the Church,' all full of sweetness and grace, has rescued the Christian people from the greatest calamities of every kind, from the snares and assaults of their enemies, and saved them from destruction, will compassionate, with the enlarged affection of her maternal heart, our most sad and most lamentable misfortunes, our most bitter trials, labors, and necessities, and, by her immediate as well as most powerful influence with God, will deign to avert the scourge of the divine wrath which afflicts us for our sins, and calm and dissipate the violent storm of evil which everywhere, to our incredible grief, agitates the Church, and convert our sorrow into joy. For you all know, venerable brethren, that the whole ground of our confidence is in the most Blessed Virgin, since God has established in Mary the plenitude of all good; so that, if we have any hope,

if we have any grace, if there is any salvation for us, we know that through her we have received it; because such is the will of him who wishes that all should come to us through Mary.

"For these reasons we have appointed a number of ecclesiastics, eminent for their piety and their acquaintance with theological studies, and some of our venerable brethren, cardinals of our Holy Roman Church, distinguished for their virtue, their religion, their wisdom, their prudence, and their knowledge of divine things, to examine this important subject with the utmost care and in all its bearings, according to their prudence and doctrine, and then submit to us without delay the result of their deliberations. In the meantime we have thought proper to follow in the illustrious footsteps of our predecessors, and to emulate their example.

"Wherefore, venerable brethren, we address to you these letters, by which we greatly excite your distinguished piety and episcopal solicitude, and urge upon you, each one in his own diocese, and according to his judgment and discretion, to ordain prayers and have them offered up, that the most merciful Father of lights may deign to shed upon us the brightness of his divine Spirit, and fill us with his heavenly inspirations, that in a matter of such importance we may be enabled to form that judgment which will redound to the greater glory of his holy name, the praise of the most Blessed Virgin, and the advantage of the militant Church. It is our earnest wish that you make known to us as soon as possible what devotion your clergy and faithful people entertain towards the conception of the Immaculate Virgin, and what may be their disposition to see this matter defined by the Holy See; and, above all, do we wish to learn, venerable brethren, what you yourselves, in your eminent wisdom, may think and desire in reference to this subject. And, as

we have already granted to the Roman clergy the privilege of reciting a special canonical office of the conception of the most Blessed Virgin, recently composed and published, in place of that which is in the common breviary, we extend to you by these letters, venerable brethren, the faculty of permitting, if you think fit, all the clergy of your dioceses to recite freely and lawfully the same canonical hours of the conception of the most Blessed Virgin that are in use among the Roman clergy, without your requesting this faculty either from us or from our sacred Congregation of Rites.

"We have no doubt whatever, venerable brethren, that your singular piety towards the most Blessed Virgin Mary will lead you to comply most carefully and zealously with our wishes herein expressed, and that you will transmit to us at a proper time the answers which we request from you. In the meantime, receive as a pledge of all heavenly favors, and chiefly as a testimonial of our friendship for you, the apostolic benediction, which we give you from our inmost heart, venerable brethren, as well as to all the clergy and faithful under your charge.

"Given at Gaeta, February 2, 1849, in the third year of our pontificate."

On the 20th of April, 1849, Pius IX, in consistory, addressed the cardinals as he would have done at Rome. Deploring the evils of the Church, attacked in its centre, he condemned the maxims which assailed the principle of the temporal sovereignty of the head of the Church, and especially of those who regarded the loss of the temporal power as the most efficacious means of advancing the welfare and liberty of the Church.

"All know, in fact," he says, "that the faithful people, the nations, kingdoms, would never have full confidence, entire

obedience to the Roman pontiff if they beheld him subject to the rule of a foreign prince or government, and deprived of his liberty. The faithful people and kingdoms would incessantly fear that the pontiff would conform his acts to the will of the prince or State in whose domain he lived, and would often raise this objection to his acts. Let the very enemies of the temporal power of the Apostolic See say with what confidence and respect they would receive the exhortations, advice, orders, and decrees of the sovereign pontiff if they beheld him subject to the will of a prince or government, especially if he was under the dependence of a power which had long been at war with the pontifical authority."

In July, 1849, Pius addressed his subjects in these words:

"Pius, PP. IX, to his beloved subjects:

"The Almighty has raised his hand and commanded the tempestuous waters of anarchy and impiety to stop. He has guided Catholic armies in sustaining the rights—unanimously agreed on—of the common faith of the Holy See, and of our sovereignty. Eternal praises be given to him who in the midst of his ire has not forgotten clemency.

"Beloved subjects, in the whirlwind of such disastrous vicissitudes, our heart has deplored the evils which have fallen on the Church, on religion, and on you; but it has never forgotten the love which it has borne to you, and which it will ever bear. We hail with satisfaction the day when we are to return amongst you. We will return with the most lively desire to bear to you comfort and consolation, and with the intention of occupying ourselves, with all our strength, for your good—applying serious remedies to grave evils, consoling our good subjects, who, whilst they expect from us such institutions as will satisfy their wants,

desire, as we desire, sufficient guarantees to be established for the independence of the high pontificate, so necessary for the repose of the Catholic world.

"Without delay, for the reorganization of public affairs, we are about to name a commission, which, furnished with full powers, and aided by a ministry, will regulate the government of the State.

"May the blessing of God, which we have ever implored, even when distant from you, and which to-day with greater fervor we implore, light upon you; and, for the greater comfort of our soul, we hope that all those who at present are unable to enjoy the fruits of their treason may be convinced of their errors, and may also be entitled to consideration and mercy by a speedy and sincere repentance.

"Pius, PP. IX.

"Gaeta, July 17, 1849."

The obstacle to his return being at last removed, Pius IX, on the 12th of April, 1850, re-entered Rome.

The first thought of Pius IX after re-entering upon the full exercise of his sovereign rule was to publish a plenary indulgence in form of a jubilee. It is at once the constant tradition of the Holy See and the natural inspiration of the piety and charity of Pius IX to diffuse over all, in happy events as well as in calamities, the divine benediction of which the vicar of Christ is the sovereign dispenser: to pray, and invite the Catholic universe to pray, in mourning and in joy.

But before Pius IX could ask the Catholic world to join him in rendering thanks to God, who had just replaced his vicar on the throne rendered illustrious by so many holy pontiffs, impiety, repressed at Rome, struck a blow at re-

ligion in Turin. A law to which the name of its author has clung, the law Siccardi, had been presented to the Piedmontese chambers; a law which, violating the faith of concordats, abolished the ecclesiastical forum, destroyed the rights of asylum, seized the property of the Church, fettered the preaching of the Gospel, regulated the observance of holidays, and secularized marriage.

Pius IX had no sooner known of this odious project than he protested formally by a note of the cardinal pro-secretary of state; but it was in vain. The Piedmontese government would not recall the law Siccardi; the chambers passed it, the king sanctioned and promulgated it, and the civil power seized upon the Church as its property.

A confessor of the faith who had already been persecuted by the Piedmontese government, Monsignor Fransoni, Archbishop of Turin, addressed a circular to the priests of his diocese to explain to them, with as much Christian prudence as apostolic firmness, how far they should obey an unjust law, and also where they should cease to obey men in order to obey God. He was cited to appear before a judge. He asked the time necessary to obtain the sanction of the sovereign pontiff, without which he could not, by the terms of the concordat, acknowledge the jurisdiction of secular judges. He was, however, torn from his episcopal palace, thrown into a dungeon in the citadel, and, after a mock trial, sentenced to one month's imprisonment and a fine of one hundred dollars.

The persecuted prelate received from every side tokens of admiration and respect. The Catholics of France bought by subscription the pastoral cross of Archbishop Affre to present to the new confessor of the faith.

Pius IX, who had by his example taught all the Catholic clergy to resist infidel assaults on the Church, wrote to the

archbishop to encourage and console him; and he also protested in most distinct terms to the Sardinian government against its unjust conduct.

But the fury of the enemies of the Church was not arrested. The persecution attempted to dishonor the bishops of Sardinia by attributing to them sentiments opposed to those of Archbishop Fransoni. But this falsehood only drew on the persecutors shame and confusion. All the bishops protested, and the persecution endeavored to take vengeance on all. An order of arrest was issued against Archbishop Varenini of Saccari; but fear of rousing an insurrection of the Catholics compelled them to reduce this to confinement in his own palace. They next hoped to harass the archbishop into a resignation of his see, in hopes that on his removal the opposition would cease; but failing in this, they demanded the archbishop's resignation. His refusal roused their fury to the last excess. He was then seized and thrown into the fortress of Fenestrella. Such was the result of the protest of the Holy Father, and instead of the thanks which he hoped to render the King of Piedmont in the next allocution, he was compelled, in the consistory of the 1st of November, to protest against these new outrages.

While the rising state in Italy was thus invading the rights of conscience, and in the name of liberty entering upon that course of state intrusion into the religious affairs of the people, which is so at variance with every sound principle of free government, the pope was unfettered by any such opposition in restoring the hierarchy in England. There the law, oppressive as it is still in some of the remnants of the old penal laws, has some spirit of sense and justice. No law in England or the United States compels a clergyman of any denomination to act in violation of the

acknowledged doctrines of his creed, or requires him to administer the ordinances of his religion in a particular way, at the dictation of strangers.

The Catholics of England from the time of James II had been under the direction of bishops in partibus, acting as vicars apostolic of districts into which England was divided. This mode, temporary in its origin, had many objections, but as long as the Stuart influence prevailed, any change was dangerous to the peace of the Church. When the American Revolution cut off the Catholics in the United States from the vicar apostolic of London, to whom they were subject, they earnestly solicited the establishment of a diocesan bishop and not of a vicar apostolic, and Benjamin Franklin, when consulted by the pope's nuncio, warmly recommended the same course.

On the 24th of September, 1850, Pius IX, by a letter apostolic, re-established an ecclesiastical hierarchy in England, making, in accordance with the reservation of the Bill of Catholic Emancipation, no see at any city where there was a bishop of the Established Church. Nicholas Wiseman, a man famous for his vast erudition, his scholarship, his extended and liberal views, his elegance as a writer, a man whose works found their way into the theological seminaries of Protestantism as text-books, was created Archbishop of Westminster, head of the new hierarchy, and honored with the Roman purple. Sees were also erected at Clifton, Northampton, Birmingham, Nottingham, Shrewsbury, St. David's, Liverpool, Salford, Beverly, Hersham, and Plymouth.

The revolutionary Italian party had strong support in England, and such a proof of the vitality of the papacy was a terrible blow to their cause. They excited all the passions and prejudice of the English press and populace. The land

rang with cries against papal aggression. The pope, the Blessed Virgin, Saint Peter, Saint Paul, and Cardinal Wiseman were burned in effigy, all doubtless considered as enemies of the British peace and quiet. After this lapse of time it is not easy to look seriously at this outburst, which resulted in nothing more than a bill prohibiting the use of any title conferred by the pope, a bill which the Catholic bishops treated with entire indifference. Wiseman and others were bishops before the pope's act of September, 1850, and whether called bishops of some place in Egypt or some place in England could be no greater and no less in the eye of the English law for good or evil. The fact was overlooked entirely that anything in organization, educational establishments, or literature tending to improve and elevate the Catholic body in England, improved and elevated a body of British subjects, rendering them more useful to the State.

On the 4th of March, 1853, letters apostolic decreed a similar re-establishment of the ecclesiastical hierarchy in Holland. Pius IX, finding that the negotiations opened by Gregory XVI failed to secure any result, cut the Gordian knot by independent action. Similar clamors arose, but when the exciters of popular tumult had played their part, calm was restored.

The strangest trouble was that which arose in the grand duchy of Baden. In 1853 the Protestant government of Baden punished a Catholic bishop for not saying Masses for the dead—not for any Catholic, but for a Protestant.

The government of Baden having ordered funeral services for the Grand Duke Leopold, the Archbishop of Freiburg, Monsignor Hermann de Vicari, prescribed to his clergy such prayers for the occasion as the rules of the Church permitted. He could go no further. For his omitting to say Masses for the dead, for the repose of the Protestant prince who in life

had regarded them as a folly, he was threatened with and met the fate of the Archbishop of Turin. Pius IX, on the 9th of January and 27th of February, addressed two briefs to this new confessor of the faith.

The thought of defining dogmatically the belief of all ages and all Catholic nations in the Immaculate Conception of the Blessed Virgin dated back to the beginning of his pontificate. By an encyclical letter dated from his exile at Gaeta, he had asked the opinion of all the patriarchs, primates, archbishops, and bishops of the universe as to the seasonableness of this definition. The holding of a general council is attended with many embarrassments, and cannot be freed from the intrigues and intervention of the so-called Catholic powers. Pius IX initiated a new course. All, even the most Gallican in ideas, acknowledge that a definition in matters of faith or morals by the pope is infallible. The rapid means of communication and correspondence in modern times, the more direct intercourse of the bishops with Rome, make it easy now for the pope to hear the well-considered, deliberate opinion of a great majority of the bishops throughout the world.

In this case the replies of the bishops coming from all parts of the world show that the Universal Church, which has one God, one baptism, has also one faith. As to the dogma there was no dissension; a few doubted the expediency of making it an article of faith.

These replies determined the Holy Father to proceed. A number of bishops were convoked to Rome for the 8th of December, 1854; a still greater number hastened to the Eternal City. Not one would have been absent from that greatest festival of Mary that the world had ever witnessed, had not health, distance, poverty, and other evils interposed. Some broken in health hastened even at the peril of life to

join in the great act, and one, Bouvar, known far and wide by his learned works, died at Rome as the glorious festival ended.

That day the bishops assembled in the Vatican to the number of one hundred and seventy, and, robed in white cape and mitre, proceeded to the Sistine Chapel, where the Holy Father soon appeared in their midst. The bishops formed in rank according to seniority, and, chanting the Litany of the Saints, moved in procession down the great staircase of the palace to the Basilica of Saint Peter's. The sovereign pontiff, preceded by the cardinals, closed the line beneath a white canopy. On reaching the centre of the basilica the line halted, and the bishops formed a semicircle before the chapel of the Blessed Sacrament, and awaited the pope. They all knelt with His Holiness. After the prayers the procession formed again and passed beyond the high altar into the choir, where the pontifical throne was raised. The sovereign pontiff, mounted on his throne, received the obedience of the cardinals and bishops. Then began the pontifical office.

After the Gospel had been chanted in Latin and Greek, Cardinal Macchi, dean of the Sacred College, accompanied by the dean of the archbishops and the dean of the bishops present, as well as by an archbishop of the Greek and of the Armenian rite, proceeded to the extremity of the choir, to the foot of the pontifical throne, and in the name of the Universal Church besought the vicar of Christ to raise his apostolic voice and pronounce the dogmatic decree of the Immaculate Conception of Mary.

Before accomplishing this great act, the sovereign pontiff once more invoked the aid of the Holy Ghost. All present knelt and sang with one voice and one heart the Veni Creator Spiritus. When the chant had died away, the sovereign

pontiff, standing before his throne, pronounced with a voice full of faith and full of authority the definition of the mystery of the Immaculate Conception:

"Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the Church to God the Father, through his Son, that he would deign to direct and confirm our mind by the power of the Holy Ghost, and having implored the aid of the entire heavenly host, and invoked the Paraclete with sighs, and he thus inspiring, to the honor of the holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the blessed apostles Peter and Paul, and our own. . . ."

The voice of the sovereign pontiff seemed for a moment to sink beneath the grandeur of the divine inspiration of which he was the organ, and his eyes filled with tears. All present were moved; attentive, but mute with admiration and awe, stood in expectation, and the Holy Father, conquering the feelings of nature, resumed in a loud voice:

"We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare—which God avert—to think otherwise than as it has been defined by us, let them know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act, they subject themselves to the penalties justly

established, if what they think they should dare to signify by word, writing, or any other outward means."

The cardinal-dean, prostrate at the feet of the sovereign pontiff, thanked him in the name of the Universal Church for the decree of definition just pronounced, and begged him to publish it in an authentic bull. The promoter of the faith, attended by the apostolical prothonotaries, approached the pontifical throne, and as consistorial advocate petitioned the sovereign pontiff to order a juridical statement of the great act to be drawn up. The sovereign pontiff gave the necessary order.

At the same time the cannon of the Castle of Sant' Angelo and the bells of all the basilicas and churches announced to the Eternal City and to the Roman Campagna the triumph of Mary. After the Ite missa est, the sovereign pontiff intoned the hymn of thanksgiving, chanted alternately by the choir and the papal chapel. Fifty thousand witnesses, who had gathered in the Basilica of Saint Peter's, received the pontifical benediction.

The next day the sovereign pontiff assembled the Sacred College and the bishops in the great consistorial hall of the Vatican, and pronounced the allocution which, subsequently published by all the bishops, announced to the Catholic world the act of December 8.

The bull issued to conclude the important proceedings was in these words:

"Pius, Bishop, Servant of the servants of God, for a perpetual remembrance:

"God, who is ineffable, whose ways are mercy and truth, whose will is omnipotence, and whose wisdom reaches powerfully from end to end and sweetly disposes all things, when he foresaw from all eternity the most sorrowful ruin

of the entire human race to follow from the transgression of Adam, and in a mystery hidden from ages determined to complete, through the incarnation of the Word, in a more hidden sacrament, the first work of his goodness,—so that man, led into sin by the craft of diabolical iniquity, should not perish contrary to his merciful design, and that what was about to befall in the first Adam should be restored more happily in the second—from the beginning and before ages chose and ordained a Mother for his only-begotten Son, of whom made flesh, he should be born in the blessed plenitude of time; and he loved her above all other creatures, that in her alone he pleased himself with a most benign complacency. Wherefore, far before all the angelic spirits and all the saints, he so wonderfully endowed her with the abundance of all the heavenly gifts drawn from the treasure of divinity, that she might be ever free from every stain of sin, and all fair and perfect, and might possess that plenitude of innocence and holiness than which, under God, none is greater, and which, except God, no one can reach even in thought. And indeed it was most becoming that she should be always adorned with the splendor of the most perfect holiness, and, free even from the very stain of original sin, should gain a most complete triumph over the ancient serpent—the Mother so venerable, to whom God the Father gave his only Son, whom begotten and equal to himself he loved as himself, in such a manner that he would be by nature one and the same common Son of God the Father and of the Virgin, and whom the Son himself chose to make substantially his mother, and from whom the Holy Ghost willed and operated that he should be conceived and born, from whom he himself proceeds.

"Which original innocence of the august Virgin agreeing completely with her admirable holiness, and with the most

excellent dignity of the Mother of God, the Catholic Church, which, ever taught by the Holy Spirit, is the pillar and ground of truth, as possessing a doctrine divinely received, and comprehended in the deposit of heavenly revelation, has never ceased to lay down, to cherish, and to illustrate continually by numerous proofs, and daily more and more by splendid facts. For this doctrine, flourishing from the most ancient times, and implanted in the minds of the faithful, and by the care and zeal of the holy pontiffs wonderfully propagated, the Church herself has most clearly pointed out when she did not hesitate to propose the conception of the same Virgin for the public devotion and veneration of the faithful. By which illustrious act she pointed out the conception of the Virgin as singular, wonderful, and very far removed from the origin of the rest of mankind, and to be venerated as entirely holy, since the Church celebrates festival days only of what is holy. And, therefore, the very words in which the sacred Scriptures speak of the uncreated wisdom and represent his eternal origin, she has been accustomed to use not only in the offices of the Church, but also in the holy Liturgy, and to apply to the origin of the Virgin, who was preordained by one and the same decree with the incarnation of the divine wisdom.

"But though all those things everywhere justly received amongst the faithful show with what zeal the Roman Church, the mother and mistress of all churches, has supported the doctrine of the Immaculate Conception of the Virgin, yet the illustrious acts of this Church are evidently worthy that they should be reviewed by name, since so great is the dignity and authority of the same Church, and so much due to her who is the centre of Catholic truth and unity, in whom alone religion has been inviolably guarded, and from whom it is right that all the churches should re-

ceive the tradition of faith. Thus the same Roman Church had nothing more at heart than to assert, to protect, to promote, and to vindicate in the most eloquent manner the Immaculate Conception of the Virgin, its devotion and doctrine, which fact so many illustrious acts of the Roman pontiffs, our predecessors, most evidently and fully testify and declare, to whom in the person of the Prince of the Apostles was divinely committed by Christ our Lord the supreme care and power of feeding the lambs and sheep, of confirming the brethren, and of ruling and governing the Universal Church.

"Indeed, our predecessors vehemently gloried to institute in the Roman Church by their own apostolic authority the Feast of the Conception, and to augment, ennoble, and promote with all their power the devotion thus instituted, by a proper office and Mass, by which the prerogative of immunity from hereditary stain was most manifestly asserted; and to increase it either by indulgences granted, or by leave given to states, provinces, and kingdoms that they might choose as their patroness the Mother of God, under the title of Her Immaculate Conception; or by approved sodalities, congregations, and religious societies instituted in honor of the Immaculate Conception; or by praises given to the piety of those who have erected monasteries, hospitals, or churches under the title of the Immaculate Conception, or who have bound themselves by a religious vow to defend strenuously the Immaculate Conception of the Mother of God. Above all, they were happy to ordain that the Feast of the Conception should be celebrated through the whole Church as that of the Nativity; and, in fine, that it should be celebrated with an octave in the Universal Church, and be placed in the rank of the festivals which are commanded to be kept holy by all; also that a pontifical function should be celebrated yearly in

our patriarchal liberian basilica on the day sacred to the Conception of the Virgin; desiring to cherish daily more and more in the minds of the faithful this doctrine of the Immaculate Conception of the Mother of God, and to excite their piety to the worship and veneration of the Virgin conceived without original sin, they have gladly given leave that in the Litany of Loretto and in the preface of the Mass itself should be proclaimed the Immaculate Conception of the same Virgin, and that thus the law of faith should be established by the law of prayer. We ourselves, treading in the footsteps of so many predecessors, have not only received and approved what had been most wisely and piously established and appointed by them, but also, mindful of the institution of Sixtus IV, we have appointed by our authority a proper office of the Immaculate Conception, and with a most joyful mind have granted the use of it to the Universal Church.

"But since those things which pertain to worship are evidently bound by an intimate chord to its object, and cannot remain fixed and determined if that be doubtful and remain in uncertainty, our predecessors the Roman pontiffs, increasing with all their care the devotion of the Conception, studied most especially to declare and inculcate its object and doctrine; for they taught clearly and openly that the festival was celebrated for the Conception of the Virgin, and they condemned as false and most foreign to the intention of the Church the opinion of those who considered and affirmed that it was not the Conception itself, but the sanctification, to which devotion was paid by the Church. Nor did they think of treating more leniently those who, in order to weaken the doctrine of the Immaculate Conception, drawing a distinction between the first and second instant of the Conception, asserted that the Conception was indeed cele-

brated, but not its first moment; for our predecessors themselves thought it their duty to protect and defend with all zeal both the Feast of the Conception of the most Blessed Virgin, and the Conception at the first instant, as the true object of the cultus. Hence the words in which Alexander VII declared the intention of the Church, saying: 'Certainly it is the ancient piety of the faithful of Christ towards his most blessed Mother the Virgin Mary, believing that her soul, in the first instant of its creation, and infusion into the body, was by a special grace and privilege of God, in virtue of the merits of Jesus Christ her Son, the Redeemer of mankind, preserved free from the stain of original sin, and in this sense they keep and celebrate with solemn rite the festival of her Conception.'

"Our predecessors thought it their duty to preserve from contention the doctrine of the Immaculate Conception of the Mother of God, and guarded and protected it with all care and zeal. For not only have they never suffered that this doctrine should be censured or traduced in any way, but they have gone much further, and in clear declarations on repeated occasions they have proclaimed that the doctrine in which we confess the Immaculate Conception of the Virgin is, of its own merit, to be held in veneration, that it is of ancient and nearly universal belief, which the Roman Church has undertaken to cherish and protect, and, above all, worthy to be placed in its sacred liturgy and its solemn prayers. Nor content with this, in order that the doctrine of the Immaculate Conception of the Virgin should remain inviolate, they have most severely prohibited the opinion adverse to this doctrine to be defended either in public or in private, and they have wished to destroy it, as it were, by repeated wounds. To which reiterated and most clear declarations, lest they might appear empty, they added a

sanction; all which things our illustrious predecessor, Alexander VII, embraced in these words:

" 'Considering that the Holy Roman Church solemnly celebrates the festival of the Conception of the Immaculate and ever-blessed Virgin, and has appointed for this a special and proper office, according to the pious, devout, and laudable institution which emanated from our predecessor, Sixtus IV; and wishing, after the example of the Roman pontiffs, our predecessors, to favor this laudable piety and devotion, and the reverence shown towards it, in the Roman Church invariably, since the institution of the honor itself; in order also to protect this devout practice of venerating and celebrating the most Blessed Virgin, preserved from original sin by the preventing grace of the Holy Ghost, and desiring to preserve in the flock of Christ unity of spirit in the bond of peace, removing offences and scandals; at the instance and prayers of the said bishops, with the chapters of their churches, and of King Philip and his kingdom—we renew the constitutions and decrees issued by the Roman pontiffs, our predecessors, and especially by Sixtus IV, Paul V, and Gregory XV, in favor of the opinion that the soul of the Blessed Virgin, in its creation and infusion into the body, was endowed with the grace of the Holy Ghost, and preserved from original sin; likewise, also, in favor of the festival of the same Virgin Mother of God, celebrated according to that pious belief which is recited above; and we command that it shall be observed under the censures and penalties contained in the same constitutions.

" 'And against all and each of those who try to interpret the aforesaid constitutions or decrees so that they may frustrate the favor shown through these to the said belief, and to the festival or cultus celebrated according to it, or who try to recall into dispute the same belief, festival, or

cultus, or against these in any manner, either directly or indirectly, and on any pretext, even that of examining the grounds of defining it, or of explaining or interpreting the sacred Scriptures, or the holy Fathers or doctors; in fine, who should dare, under any pretext or on any occasion whatsoever, to say either in writing, or by word of mouth to preach, to treat, to dispute, by determining or asserting anything against these, or by bringing arguments against them, and leaving these arguments unanswered, or by expressing dissent in any other possible manner; besides the punishments and censures contained in the constitutions of Sixtus IV, we desire to add, and by these presents do add, that they should be deprived ipso facto, and without other declaration, of the faculty of preaching, of lecturing in public, or of teaching and interpreting, and also of their voice, whether active or passive, in elections; from which censures they cannot be absolved, nor obtain dispensation, unless from us, or our successors, the Roman pontiffs; likewise we wish to subject, and we hereby do subject, the same persons to other penalties to be inflicted at our will, and at that of the same Roman pontiffs, our successors, renewing the constitutions or decrees of Paul V and Gregory XV, above mentioned.

" 'And we prohibit, under the penalties and censures contained in the Index of Prohibited Books, and we will and declare to be esteemed prohibited ipso facto, and without other declaration, books in which the aforesaid belief and the festival or devotion celebrated according to it are called into dispute, or in which anything whatever is written or read against these, or lectures, sermons, treatises, and disputations against the same, published after the decree above eulogized of Paul V, or to be published at any future time.'

"All are aware with how much zeal this doctrine of the Immaculate Conception of the Mother of God has been

handed down, asserted, and propagated by the most distinguished religious orders, the most celebrated theological academies, and the most eminent doctors of the science of divinity. All know likewise how anxious have been the bishops openly and publicly to profess, even in the ecclesiastical assemblies themselves, that the most holy Mother of God, the Virgin Mary, by virtue of the merits of Christ our Lord, the Saviour of mankind, never lay under original sin, but was preserved free from the stain of guilt, and was thus redeemed in a more sublime manner. To which, lastly, is added this fact, more grave, and in an especial manner most important of all, that the Council of Trent itself, when it promulgated the dogmatical decree concerning original sin, in which, according to the testimonies of the sacred Scriptures, of the holy Fathers, and of the most approved councils, it determined and defined that all mankind are born under original sin, solemnly declared, however, that it was not its intention to include in the decree itself, and in the amplitude of its definition, the Blessed and Immaculate Virgin Mary, Mother of God. Indeed, by this declaration the Tridentine Fathers have asserted, according to the times and the circumstances of affairs, that the Blessed Virgin Mary was free from the original stain, and thus clearly signified that nothing could be justly adduced from the sacred writings, nor from the authority of the Fathers, which would in any way gainsay so great a prerogative of the Virgin.

"And, in truth, illustrious monuments of a venerated antiquity of the Eastern and of the Western Church most powerfully testify that this doctrine of the Immaculate Conception of the most Blessed Virgin, every day more and more so splendidly explained and confirmed by the highest authority, teaching, zeal, science, and wisdom of the Church, and so wonderfully propagated amongst all the nations and peoples

of the Catholic world, always existed in the Church as received from our ancestors, and stamped with the character of a divine revelation. For the Church of Christ, careful guardian and defender of the dogmas deposited with her, changes nothing in them, diminishes nothing, adds nothing, but, with all industry, by faithfully and wisely treating ancient things, so studies to limit and perfect their expression that these ancient dogmas of heavenly faith may receive evidence, light, distinction, but may still retain their fulness, integrity, and propriety, and may increase only in their own kind, that is, in the same sense and the same belief.

"The Fathers and writers of the Church, taught by the heavenly writings, had nothing more at heart, in the books written to explain the Scriptures, to vindicate the dogmas, and to instruct the faithful, than emulously to declare and exhibit in many and wonderful ways the Virgin's most high sanctity, dignity, and freedom from all stain of original sin, and her renowned victory over the most foul enemy of the human race. Wherefore, repeating the words in which, at the beginning of the world, the Almighty, announcing the remedies of his mercy, prepared for regenerating mankind, crushed the audacity of the lying serpent, and wonderfully raised up the hope of our race, saying, 'I will place enmity between thee and the woman, thy seed and hers,' they taught that in this divine oracle was clearly and openly pointed out the merciful Redeemer of the human race, the only-begotten Son of God, Christ Jesus, and that his most blessed Mother, the Virgin Mary, was designated, and at the same time that the enmity of both against the serpent was signally expressed. Wherefore, as Christ, the mediator of God and men, having assumed human nature, blotting out the handwriting of the decree which stood against us, fastened it triumphantly to the cross, so the most Holy Virgin, bound by

a most close and indissoluble chain to him, exercising with him and through him eternal enmity against the malignant serpent, and triumphing most thoroughly over the same, has crushed his head with her immaculate foot.

"This illustrious and singular triumph of the Virgin, and her most exalted innocence, purity, and holiness, her freedom from all stain of sin, and ineffable abundance of all heavenly graces, virtues, and privileges, the same Fathers beheld in that ark of Noah which, divinely appointed, escaped safe and sound from the common shipwreck of the whole world; also in that ladder which Jacob beheld reaching from earth to heaven, by whose steps the angels of God ascended and descended, on whose top leaned God himself; also in that bush which, in the holy place, Moses beheld blaze on every side, and amidst the crackling flames neither consumed nor suffering the least injury; also in that tower unassailable in the face of an enemy, from which depend a thousand bucklers and all the armor of the brave; also in that garden fenced round about, which cannot be violated nor corrupted by any schemes of fraud; also in that brilliant city of God, whose foundations are in the holy mounts; also in that most august temple of God, which, shining with divine splendor, is filled with the glory of God; likewise in many other things of this kind, which the Fathers have handed down, that the exalted dignity of the Mother of God, and her spotless innocence and holiness, obnoxious to no blemish, have been signally preannounced.

"To describe the same totality, as it were, of divine gifts, and the original integrity of the Virgin, of whom Jesus was born, the same Fathers, using the eloquence of the prophets, celebrate the august Virgin as the spotless dove, the holy Jerusalem, the exalted throne of God, the ark and house of sanctification, which eternal wisdom built for itself; and as

that queen who, abounding in delights and leaning on her beloved, came forth entirely perfect from the mouth of the Most High, fair and most dear to God, and never stained with the least spot. But when the same Fathers and the writers of the Church revolved in their hearts and minds that the most Blessed Virgin, in the name and by the order of God himself, was proclaimed full of grace by the angel Gabriel, when announcing her most sublime dignity of the Mother of God, they taught that by this singular and solemn salutation, never heard on any other occasion, is shown that the Mother of God is the seal of all divine graces, and adorned with all the gifts of the Holy Ghost—yea, the infinite storehouse and inexhaustible abyss of the same gifts; so that, never obnoxious to an evil word, and alone with her Son partaker of perpetual benediction, she deserved to hear from Elisabeth, inspired by the Holy Ghost, 'Blessed art thou amongst women, and blessed is the fruit of thy womb.'

"Hence it is the clear and unanimous opinion of the same that the most glorious Virgin, for whom he who is powerful has done great things, has shone with such a brilliancy of all heavenly gifts, such fulness of grace and such innocence, that she has been an ineffable miracle of the Almighty, yea, the crown of all miracles and worthy Mother of God; that she approaches as nearly to God as created nature can do, and is exalted above all human and angelic eulogies.

"And therefore to vindicate the original innocence and justice of the Mother of God, they not only compared her to Eve as yet virgin, as yet innocent, as yet incorrupt, and not yet deceived by the deadly snares of the most treacherous serpent, but they have extolled her with a wonderful variety of thought and expression. For Eve, miserably obeying the serpent, fell from original innocence, and became his slave;

but the most Blessed Virgin, continually increasing her original gift, not only never lent an ear to the serpent, but by a virtue divinely received utterly broke his power.

"Wherefore they have never ceased to call the Mother of God the lily amongst the thorns, earth entirely untouched, Virgin undefiled, immaculate, ever blessed, and free from all contagion of sin, from which was formed the new Adam, a reproachless, most sweet paradise of innocence, immortality, and delights planted by God himself, and fenced from all snares of the malignant serpent, incorruptible branch that the worm of sin hath never injured; fountain ever clear, and sealed by the virtue of the Holy Ghost, a most divine temple, or treasure of immortality, or the sole and only daughter not of death but of life, the seed not of enmity but of grace, which, by the singular providence of God, has always flourished, budding from a corrupt and infected root, contrary to the settled and common laws. But as if these encomiums, though most splendid, were not sufficient, they proclaimed in proper and defined opinions that when sin should be treated of, no question should be entertained concerning the Holy Virgin Mary, to whom an abundance of grace was given to conquer sin completely. They also declared that the most glorious Virgin was the reparatrix of her parents, the vivifier of posterity, chosen before ages, prepared for himself by the Most High, predicted by God when he said to the serpent, 'I will place enmity between thee and the woman,' who undoubtedly has crushed the poisonous head of the same serpent; and therefore they affirm that the same Blessed Virgin was through grace perfectly free from every stain of sin, and from all contagion of body and soul and mind, and, always conversant with God, and united with him in an eternal covenant, was never in darkness but always in light, and therefore was plainly a fit habitation for Christ,

not on account of her bodily estate, but on account of original grace.

"To these things are added the noble words in which, speaking of the Conception of the Virgin, they have testified that nature yielded to grace and stood trembling, not being able to proceed further; for it was to be that the Virgin Mother of God should not be conceived by Anna before grace should bear fruit. For she ought thus to be conceived as the first-born, from whom should be conceived the First-born of every creature. They have testified that the flesh of the Virgin, taken from Adam, did not admit the stains of Adam, and on this account that the most Blessed Virgin was the tabernacle created by God himself, formed by the Holy Spirit, truly enriched with purple which that new Bezaleel made, adorned and woven with gold; and that this same Virgin is, and is deservedly, celebrated as she who was the first and peculiar work of God, concealed from the fiery weapons of evils, fair by nature, and, entirely free from all stain, came into the world all shining like the morn in her Immaculate Conception; nor, truly, was it right that this vessel of election should be assailed by common injuries, since, differing much from others, she had community with them only in their nature, not in their fault.

"Far more, it was right that, as the Only-begotten had a Father in heaven, whom the seraphim extol as thrice holy, so he should have a Mother on the earth, who never should want the splendor of holiness. And this doctrine, indeed, so filled the minds and souls of our forefathers that a marvellous and singular form of speech prevailed with them, in which they very frequently called the Mother of God immaculate, and entirely immaculate, innocent and most innocent, spotless, holy, and most distant from every stain of sin, all-pure, all-perfect, the type and model of purity and inno-

cence, more beautiful than beauty, more gracious than grace, more holy than holiness, alone holy and most pure in soul and body, who has surpassed all perfectitude and all virginity, and has become the dwelling-place of all the graces of the most Holy Spirit, and who, God alone excepted, is superior to all, and by nature fairer, more beautiful, and more holy than the cherubim and seraphim; she whom all the tongues of heaven and earth do not suffice to extol. No one is ignorant that these forms of speech have passed, as it were, spontaneously into the monuments of the most holy Liturgy and the offices of the Church, and that they occur often in them; since the Mother of God is invoked and named in them as a spotless dove of beauty, as a rose ever blooming and perfectly pure, ever spotless and ever blessed, and is celebrated as innocence which was never wounded, and a second Eve who brought forth Emmanuel.

"It is no wonder, then, if the pastors of the Church and the faithful people have daily more and more gloried to profess with so much piety and fervor this doctrine of the Immaculate Conception of the Virgin Mother of God, pointed out in the sacred Scriptures, according to the judgment of the Fathers, handed down in so many mighty testimonies of the same, expressed and celebrated in so many illustrious monuments of revered antiquity, and proposed and with great piety confirmed by the greatest and highest judgment of the Church; so that nothing would be more dear or more pleasing to the same than everywhere to venerate, invoke, and proclaim the Virgin Mother of God conceived without original stain. Wherefore, from the ancient times the princes of the Church, ecclesiastics, and even emperors and kings themselves, have earnestly entreated of this Apostolic See that the Immaculate Conception of the most holy Mother of God should be defined as a dogma of Catholic

faith. Which entreaties were renewed also in these our times, and especially were addressed to Gregory XVI, our predecessor of happy memory, and to ourselves, not only by bishops, but by the secular clergy, religious orders, and the greatest princes and faithful peoples.

"Therefore, with singular joy of mind, well knowing all these things, and seriously considering them, scarcely had we, though unworthy, been raised by a mysterious dispensation of Divine Providence to the exalted chair of Peter, and undertaken the government of the whole Church, than, following the veneration, the piety and love we had entertained for the Blessed Virgin from our tender years, we had nothing at heart more than to accomplish all these things which as yet were amongst the ardent wishes of the Church, that the honor of the most Blessed Virgin should be increased, and her prerogatives should shine with a fuller light. But wishing to bring to this full maturity, we appointed a special congregation of our venerable brethren the cardinals of the Holy Roman Church, illustrious by their piety, their wisdom, and their knowledge of the sacred sciences, and we also selected ecclesiastics, both secular and regular, well trained in theological studies, most carefully to weigh all those things which relate to the Immaculate Conception of the Virgin, and report to us their opinion. And although, from the entreaties lately received by us to at length define the Immaculate Conception of the Virgin, the opinions of most of the bishops of the Church were understood, yet we sent encyclical letters, dated at Gaeta, the second day of February, in the year 1849, to all our venerable brethren, the bishops of the Catholic world, in order that, having offered prayers to God, they might signify to us, in writing, what was the piety and devotion of their flocks towards the Immaculate Conception of the Mother of God, and especially

what the bishops themselves thought about promulgating the definition, or what they desired, in order that we might pronounce our supreme judgment as solemnly as possible.

"Certainly we were filled with no slight consolation when the replies of our venerable brethren came to us. For, with an incredible joyfulness, gladness, and zeal, they not only confirmed their own singular piety, and that of their clergy and faithful people, towards the Immaculate Conception of the most Blessed Virgin, but they even entreated of us with a common voice that the Immaculate Conception of the Virgin should be defined by our supreme judgment and authority. Nor, indeed, were we filled with less joy when our venerable brethren of our Holy Roman Church, the cardinals of the special congregation aforesaid, and the consulting theologians chosen by us, after a diligent examination demanded of us with equal alacrity and zeal this definition of the Immaculate Conception of the Mother of God.

"Afterwards, treading in the illustrious footsteps of our predecessors, and desiring to proceed duly and properly, we proclaimed and held a consistory, in which we addressed our brethren, the cardinals of the Holy Roman Church, and with the greatest consolation of mind we heard them entreat of us that we should promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.

"Therefore, having full trust in the Lord that the fitting time had now come for defining the Immaculate Conception of the Virgin Mary, Mother of God, which the divine words, venerable tradition, the perpetual opinion of the Church, the singular agreement of Catholic prelates and faithful, and the signal acts and constitutions of our predecessors wonderfully illustrate and proclaim; having most diligently weighed all things, and poured forth to God assiduous and fervent prayers, we resolved that we should no longer delay to sanction and define, by our supreme authority, the Immaculate

Conception of the Virgin, and thus to satisfy the most pious desires of the Catholic world and our own piety towards the most Holy Virgin, and, at the same time, to honor more and more the only-begotten Son, Jesus Christ our Lord, since whatever honor and praise are given to the Mother redound to the Son.

"Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the Church to God the Father, through his Son, that he would deign to direct and confirm our mind by the power of the Holy Ghost, and having implored the aid of the entire heavenly host, and invoked the Paraclete with sighs, and he thus inspiring, to the honor of the holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the blessed apostles Peter and Paul, we declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her Conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare—which God avert—to think otherwise than as it has been defined by us, let them know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act, they subject themselves to the penalties justly established, if what they think they should dare to signify by word, writing, or any other outward means.

"Our mouth is filled with joy and our tongue with exultation, and we return, and shall ever return, the most humble

and the greatest thanks to Jesus Christ our Lord, because through his singular beneficence he has granted to us, though unworthy, to offer and decree this honor, glory, and praise to his most holy Mother. We rely, moreover, with most certain hope and confidence that this most Blessed Virgin—who, all fair and immaculate, has bruised the poisonous head of the most malignant serpent and brought salvation to the world; who is the praise of the prophets and the apostles, the honor of the martyrs, and the crown and joy of all the saints; who is the safest refuge and most faithful helper of all who are in danger, and the most powerful mediatrix and conciliatrix in the whole world, with her only-begotten Son, and the most illustrious glory, ornament, and most firm defence of the Holy Church; who has destroyed all heresies, and snatched from the greatest calamities of all kinds the faithful peoples and nations, and delivered us from so many threatening dangers—will effect, by her most powerful patronage, that, all difficulties being removed, and all errors dissipated, our holy mother of the Catholic Church may flourish daily more and more throughout all nations and countries, and may reign from sea to sea and to the ends of the earth, and may enjoy all peace, tranquillity, and liberty; that the sinful may obtain pardon, the sick healing, the weak strength of heart, the afflicted consolation, and that all who are in error, their spiritual blindness being dissipated, may return to the path of truth and justice, and may become one flock and one shepherd.

"Let all the children of the Catholic Church, most dear to us, hear these our words, and, with a more ardent zeal of piety, religion, and love, proceed to honor, invoke, and pray to the most Blessed Virgin Mary, Mother of God, conceived without original sin; and let them fly with entire confidence to this most sweet Mother of mercy and grace in all dangers,

difficulties, doubts, and fears. For nothing is to be feared and nothing is to be despaired of under her guidance, under her auspices, under her favor, under her protection, who, bearing towards us a mother's love, and taking up the work of our salvation, is solicitous for the whole human race, and, appointed by God queen of heaven and earth, and exalted above all the choirs of angels and orders of saints, standing at the right hand of the only-begotten Son, Jesus Christ our Lord, intercedes most powerfully, and obtains what she asks, and cannot fail.

"Finally, in order that this our definition of the Immaculate Conception of the most Blessed Virgin Mary may be brought to the knowledge of the Universal Church, we will that these letters apostolic do stand for a perpetual remembrance of the same, commanding that to transcripts or printed copies, subscribed by the hand of some notary public and authenticated by the seal of a person of ecclesiastical rank, appointed for the purpose, the same credit shall be given which would be given to these presents if they were exhibited or shown.

"Let no man presume to infringe this our declaration, pronunciation, and definition, or to oppose and contradict it with presumptuous rashness. If any should presume to assail it, let him know that he will incur the indignation of the Omnipotent God and of his blessed apostles Peter and Paul.

"Given at Rome, at Saint Peter's, in the year of the Incarnation of our Lord MDCCCLIV, the sixth of the Ides of December, in the ninth year of our pontificate.

"Pius, PP. IX."

On the 12th of April, 1855, the Church was nearly bereft of her great pontiff, but he was almost miraculously saved from death. Pius IX had gone beyond the walls of Rome to

visit a newly discovered catacomb containing the remains of Pope Alexander I. He knelt with pious fervor before the relics of one who, centuries before, had preceded him in the government of the Church; he enjoyed, with the taste of a scholar and an antiquarian, other relics of the past, and then, with his suite and the invited guests, proceeded to the convent of Saint Agnes, where the hermits of Saint Augustine had spread a modest repast. After several had been presented to the pope, the students of the Propaganda were introduced. None had suspected any insecurity in the building, but the decaying timbers gave way, and the sovereign pontiff, with all others in the room, sank suddenly down into a lower apartment amid fragments of wood and plaster. The pope was the first rescued, and, to the joy of all, unhurt; indeed, none were dangerously injured.

In March, 1856, at the conference at Paris, Cavour asked that the pope be deprived of his temporal power, alleging that his States were misgoverned and dangerous. This charge was refuted by a report of Count Rayneval, the French minister, and still more by a tour which the pope made through his States in 1857.

The Franco-Italian War against Austria, forced on Napoleon III by Orsini's attempt on his life, closed with the peace of Villafranca, which deprived Austria of Lombardy. Sardinian emissaries then excited revolt in Tuscany, Modena, and also in Bologna and other portions of the Papal States. A Piedmontese commissioner took up his residence at Bologna, and Victor Emmanuel summoned the pope to surrender Umbria and the Marches. On the 19th of January, 1860, Pius IX, in his encyclical Nullis certis, denounced the invasion of his territory.

Although political affairs in the beginning of 1860 wore a most unfavorable aspect, Pius continued his labors as head

of the Church, undisturbed and undismayed. He seemed to seek consolation in adding new names to the diptychs of the Church. During the month of May he beatified the martyr, Blessed John Sacander, who died for the faith at Olmütz; Blessed Canonico de Rossi; and Blessed Benedict Joseph Labre, the miracles at whose holy death at Rome in the eighteenth century converted the Reverend John Thayer, of Boston, whose life as a priest, both in America and Ireland, was so fruitful, and who endeavored to continue his good works beyond the grave, by founding at Boston a convent of Ursuline nuns.

The menacing condition of affairs required that the pope should now put his army on a footing to preserve his States from aggression. This was the more necessary, as Garibaldi, a fanatical republican, was preparing to enter Sicily in order to excite that already discontented island against its Bourbon sovereign, and no one could foresee how far his machinations, aided covertly by Sardinia and England, would succeed.

Pius IX, accordingly, committed the organization of his army to the experienced French general De Lamoricière, who early in 1860 visited the frontiers, outlined his works, and, after repulsing in May an incursion made at Latera, prepared to organize into an army the volunteers who flocked from all Catholic countries to uphold the chair of Peter. Catholic Ireland exultingly sent a thousand of her bravest sons, who formed an Irish battalion in the Roman army, and won renown worthy of the past glory of the race.

Lamoricière saw how incompetent he would be with the force at his command, about nineteen thousand men of all nations, all arms, and no discipline, to meet the war-trained legions of the Savoyard, whose white cross loomed so balefully for Italian freedom. He was, however, assured by the

French ambassador at Rome, in September, that Sardinia would not, nor would be permitted to invade the Papal States. The great care of the papal general was therefore to prevent any irruption being made into the States of the Church similar to that made by Garibaldi into Sicily. He accordingly disposed his troops so as to prevent any irruption by Garibaldi, who, having caused Sicily to bow its knee to the Savoyard, was fast overrunning Naples, where men seemed more anxious to lose a national existence than others have ever been to gain it.

Lamoricière was, however, soon to be undeceived. On the 8th and 9th of September a Sardinian force of twenty-five thousand men entered Umbria, followed the next day by a similar force. These at once occupied Urbino, Fossombrone, and Citta della Pieve. The papal general had at once to form new plans, and endeavored to hold the invaders in check till an appeal was made to Europe. He sent General de Courten with one part of his small force to Fossombrone, and General Schmidt to Citta della Pieve. A letter from the Sardinian general Fanti made it evident that he intended to wrest the Marches and Umbria from the pope. Lamoricière prepared to dispute his march. Posting Major O'Reilly with three hundred of his countrymen and two hundred and ten other soldiers at Spoleto, an important point, he marched with General de Pimodan to occupy Macerata before the Sardinian army should reach it. With all the advantage of numbers, the host of the invader, under Cialdini, had been checked at Pesaro by the gallantry of Colonel Lappi, who held the place with a handful of men and three guns, defying all efforts to dislodge him, till he was overwhelmed by numbers. Pesaro was taken and Orvieto capitulated.

While Lamoricière was pushing on to cover Ancona, a part of the Sardinian army invested Perugia. General

Schmidt maintained the struggle for three hours, but only the troops of the line and the Irish contingent did their duty, and Schmidt surrendered on the 15th of September, with one thousand five hundred men.

On the 17th the invaders summoned Major O'Reilly to surrender. Here the resistance was long and stubborn, and only after inflicting the severest loss on the enemy did O'Reilly capitulate and become with his half-equipped force prisoners of war. The next day Lamoricière, who was at the head of about eight thousand men, endeavored to break the Sardinian line at Castelfidardo. The attempt was desperate, but no other course seemed open. He concerted his plans well, and the holy fields of Loretto resounded with the din of battle. Notwithstanding the gallantry of many of his troops, especially the Irish, whom his report always names with eulogy, he was defeated, losing six hundred prisoners, six pieces of artillery, and a flag, besides a large number killed and wounded; among the latter the chivalrous General de Pimodan, who died in the hands of the Sardinians, those victors purchasing victory at the cost of a thousand lives.

Lamoricière then fell back into Ancona, which the Sardinians at once invested by land and water. The papal general made a manful resistance, and repulsed the enemy's assaults with vigor, the Sardinians losing no less than forty-nine officers and five hundred and thirty men. But at last, seeing no prospect of succor, he surrendered on the 29th of September. The papal army was gone; the pope, stripped by violence of the Marches and Umbria, was at the mercy of the new scourge of Catholicism. But France at last spoke, and declared that the Patrimony of Saint Peter should not be invaded. The Sardinian had more important matters in hand. Naples was to be reduced and annexed to his kingdom. Following up the success of Garibaldi, whom, owing

to his success, he was induced to acknowledge, Victor Emmanuel finally drove Francis II, King of Naples, from his territories, and thenceforward every true-hearted Neapolitan, who preferred to see his country free and independent, became in the jargon of liberalism a bandit.

For a time, then, the Roman States were tranquil, and Pius continued his labors as pontiff, addressing, on the 24th of January, 1861, a brief to the United Bulgarians, through Monsignor Brunoni, vicar apostolic at Constantinople, expressing extreme joy at the happy commencement of the return of their nation to Catholic faith and unity. As in the case of the other Eastern Churches which renounce schism, they were empowered to preserve their ancient rites, ceremonies, liturgy, and hierarchy.

A few days after, in a remarkable allocution, he replied to those who assert that the papacy is incompatible with civilization, and showed that, on the contrary, all real civilization was due to it. Rome opposed only that pseudo-civilization which oppressed and imprisoned the cardinals, bishops, and priests of the Church, dispersed harmless religious orders, seized ecclesiastical property, and prevented Catholic journals from appearing.

On the 25th of March, 1864, Pius IX proceeded to the Minerva to pronounce the decree for the canonization of the Japanese Jesuit martyrs crucified at Nagasaki in 1597. He then spoke fully and distinctly as to his temporal power, and announced the approaching canonization, to which he had invited the bishops of the world.

On the 8th of June, Whitsunday, that imposing ceremony took place. Nearly three hundred cardinals, patriarchs, primates, archbishops, and bishops gathered around the successor of Saint Peter to uphold him by their unanimous voice. From east and west, from north and south, these pas-

tors of souls, these successors of the apostles, came one in heart, in faith, in devotion to the see of Peter. The world might rage against the anointed of the Lord, but of the feeling of the Catholic people and their pastors there could be no question.

The holy men to be raised to the altar on this day were Saint Peter Baptist and his twenty-two companions, of the order of Saint Francis; Saint Paul Miki and his two companions, of the Society of Jesus, all fellow-martyrs under the Taicosama of Japan, and Saint Michael de Sanctis, professed priest of the Discalced Trinitarians for the Redemption of Captives. The last was born in Catalonia, in 1591, and in the world was known by the name of Angemit. At an early age he joined the severe reform of the barefoot order of the Most Holy Trinity, just about that time established by the Blessed John Baptist of the Conception. After leading a life of heroic virtue, he died in 1625, at the age of thirty-four, and was beatified by Pope Pius VI, in 1779.

The Japanese martyrs were, so to say, the first-fruits of that glorious army of martyrs which makes the Japanese Church so illustrious. Saint Francis Xavier had planted the faith in that island empire, and after a time some Spanish Franciscans, led by Father Peter Baptist, came to share the labors of the Portuguese Jesuits. The tycoon ordered their arrest, and the missionaries, Father Peter Baptist, Father Martin of the Ascension, Father Francis Blanco, priests; Brother Philip of Jesus, a native of Mexico not yet ordained, Brother Francis of Saint Michael, and Gonzalvo Garzia, lay brothers, with a number of their Japanese neophytes, were all seized and condemned to death, together with three young Japanese Jesuits, Paul Miki, a learned and eloquent preacher, John de Goto, and James Kisai.

Kings endeavored to save them, but all proved unavailing,

and the martyrs were all crucified, on the 6th of February, 1597, in a line on the hillside overlooking Nagasaki, in view of the Europeans gathered there. Some of these martyrs were boys twelve to fifteen years of age, but none showed the least fear or wavering. On the crosses Saint Peter Baptist intoned the Nunc dimittis, and when all had chanted it together, Louis, the youngest martyr, asked him to sing the Laudate pueri Dominum; but as the saint was absorbed in contemplation, the little martyr began it on earth and closed it in heaven.

Pius IX was still ruler in Rome and in a small part of his real dominion around it. But, though shorn of most of his States, he was still obnoxious to the revolutionary spirit, which demanded that he should be deprived of everything. Victor Emmanuel had, on the feast of Saint Patrick in 1861, assumed the title of King of Italy, and the Parliament declared that Rome was the fitting capital of the kingdom thus created.

As the money lavished by Sardinian emissaries failed to excite any rebellion in the Papal States which they could use as a pretext, Garibaldi was directed to commence operations. A large force under his command assembled on the borders to invade the territory that still acknowledged the gentle rule of Pius IX. Napoleon III had permitted many outrages against the Holy Father which he might easily have prevented. The conduct of Sardinia now drew from him an indignant remonstrance. Victor Emmanuel directed General Cialdini to prevent Garibaldi's invasion; but that adventurer stubbornly refused to abandon his attempt. Cialdini then, on the 28th of August, 1862, attacked him at Aspromonte, made him a prisoner, and dispersed his followers.

Negotiations then followed between France and Sardinia, in which the pope was not represented, although his actual

position as a ruler was at stake. By the convention of September 15, Victor Emmanuel pledged himself not to attack the States of the pope and to prevent any attack by force. He also agreed to assume a part of the debt corresponding to the provinces already seized by him. On his side Napoleon agreed to withdraw his troops within two years.

For the moment the pope was thus relieved. But though the Church was attacked in the person of its supreme pontiff, and in the States which had been her patrimony before any European dynasty of our time had been heard of, these violent acts would have been impossible had not governments renounced all accountability to the law of God for their deeds. Each petty State arrogated to itself the right to the government in all things spiritual and temporal. The world teemed with errors which struck at the very foundation of religion, morality, government, and civilization. In this deluge even Catholics of learning and position had been carried away, and Piux IX was forced to pronounce censure on many doctrines put forth in Germany, Belgium, and France, in which he saw fatal consequences for mankind. Convinced at last of the necessity of calling the attention of the episcopate to this mass of false doctrine that leavened the popular ideas of the nineteenth century, he issued, on the 8th of December, 1864, the encyclical Quanta cura. In this memorable document Pius IX condemns, in solemn terms, the principal errors and the false principles which he had already so distinctly censured during his pontificate in his allocutions, briefs, and decisions.

To his encyclical the cardinal secretary of state appended a syllabus or summary of the chief errors of the time, to which these decisions of the Holy See applied. This syllabus, drawn with great theological accuracy and care, was the work of Father Bilio, a young, pious, and learned Barna-

bite, later a member of the Sacred College. It was prepared by order of the Holy Father, that the bishops throughout the world might have at once before their eyes the grave and important errors which occupied the thoughts of the sovereign pontiff.

Ninety errors are specified and condemned. Of these, eighteen relate to pantheism, naturalism, rationalism, and religious indifference; to the very groundwork of all religion, the existence and nature of God, and the obedience due his revealed Word. Twenty relate to the Church and her rights; seventeen refer to civil society, considered in itself or its relation to the Church; nine to Christian morals; ten to Christian marriage, so assailed in our time; two to the civil rights of the Roman pontiff; fourteen to modern liberalism.

Documents are cited condemning socialism, communism, secret societies, the Bible societies, and liberalist societies. It was a perfect mirror which reflected all the vagaries of modern society; and the rage with which modern liberalism received this pontifical document proves, beyond all argument, that the mirror was but too true.

Pius IX held up this warning to open the eyes of rulers and legislators, and to show the faithful the dangers that surrounded them, and in whose meshes some of the unwary were already caught. He sought their conversion and amendment, and therefore conjured the faithful to redouble their prayers, and to infuse greater fervor into the hearts of all true Christians; he granted a plenary indulgence in form of a jubilee.

Sardinia and France felt the condemnation. Napoleon forbade the publication of the encyclical, and arraigned several bishops who courageously laid before their flocks the words of the supreme pontiff. The liberal press teemed ere

long with diatribes against the syllabus, as the great declaration of war by the pope against the nineteenth century.

The decision in regard to education, religious toleration, the freedom of the Church from the control of the State, the dependence of reason on faith, have been since frequently made a theme of accusation and attack, but the egregious ignorance of newspaper writers, and the assurance with which they undertake to decide in a moment the most complex questions of theology, have been exposed by learned Catholic writers. Properly examined, and taken in the sense in which the Church has understood them, there is nothing in the syllabus which any consistent man can reject.

The difficulties of the time convinced Pius IX that a general council was needed.

On the 2d of March, 1865, he laid before the Sacred College the important question whether the condition of the Church did not require, what the world had not beheld now for three centuries, an œcumenical council. Thirteen cardinals expressed their conviction of its necessity; one only deemed it uncalled for. A committee of five cardinals was then appointed to give the grave question a thorough examination, as well as to decide upon the action to be taken in regard to the various governments, and ascertaining the ideas of bishops in various countries in regard to the most urgent questions to be laid before the council.

On their report a Commission of Direction, consisting of learned cardinals, theologians, and canonists, was appointed, who immediately applied themselves to the great and laborious preparatory work.

Meanwhile the pope was founding new episcopal sees, encouraging missions, increasing the piety and fervor of the faithful, conscious that in the coming struggle the Church would have no human power to aid her; that she was to ex-

hibit to mankind the spectacle of a great Church, armed only by its faith and its virtues, its prayers and the unseen protection of her divine spouse, yet encountering all the malice, falsehood, and open persecution of governments and a suborned press.

The secret societies were constantly at work in their war on the Church. They despise and hate the Church, but in Catholic countries they move heaven and earth to have the rites of the Church performed and Mass offered for members who die. Every stratagem is resorted to, at the time, to convince bishops that these men died reconciled to the Church, though in a few months they will admit that it was all a farce. Cavour found a priest to keep up this delusion at his death; for Victor Emmanuel Masses were noisily demanded by men who had not been at Mass for years and laughed at it as superstition. On the death of Marshal Magnan, grand master of the French Masons, the good faith of Archbishop Darboy was abused, and the service of the Church was performed in presence of his remains. To make out to the ignorant that Masonry was really not so objectionable in the eyes of the Church, they invented a silly story that Pius IX had been a member of a Masonic lodge in Philadelphia. The story was repeated through Europe and America, but the Grand Lodge of Pennsylvania honestly avowed that he never was a member of any lodge in the State.

The year 1866 opened with the clouds of war menacing a storm. Laying the foundation of a new church, in honor of Saint Thomas of Canterbury, at Rome, Pius IX impressed on all the necessity of courage and patience which were to try them as the heroic martyr for the Church's rights had been tried centuries before.

The war soon came. Prussia, plotting and scheming to seize the mastery of Germany, forced Austria into war, al-

though nearly all the States of the Confederation sided with Austria as being clearly in the right. Prussia was ready, while the other States were not. A brief but decisive war humbled Austria. Defeated at Sadowa, she made peace, and saw Hanover and most of the northern German States absorbed by Prussia, while Bavaria, Würtemberg, and Baden became her pliant tools.

Victor Emmanuel, as the ally of Prussia, took the field, but was completely defeated by the Austrians on land and at sea. Still, Prussia required, as one of the conditions of peace, that Austria should yield up Venetia. That province was transferred to France, and at once placed by Napoleon III in the hands of Victor Emmanuel. The whole peninsula was thus under his actual sway, except the city of Rome and the small district around it. For this the enemies of the Church became more clamorous than ever; and yet, in this critical position of affairs, the moment approached when the French army of occupation was to withdraw. Pius IX organized a little army of twelve thousand men, not with any hope of preventing an invasion by Victor Emmanuel, but to prevent any insurrection stimulated by emissaries or any violation of his frontiers by Garibaldians. He was not mistaken. "We must not deceive ourselves," he said to the Count of Montebello, when that commander took leave. "The revolution will certainly come to Rome. This has been proclaimed openly again and again. Italy would deem herself conquered if there should remain a single spot governed by order, justice, and peace."

The pope stood alone amid his enemies. The Russian envoy deemed it a fitting moment to insult the sovereign pontiff. In an audience which he granted the Muscovite chargé d'affaires, the pope dwelt on the cruel treatment of Catholics in his master's dominions. This chargé d'affaires, Meyen-

dorff, not only denied it, but accused the Catholics of being always rebellious; "and that is no wonder," he added, "for Catholicism and revolution are but the same thing."

The pope at once dismissed him, saying: "I honor and esteem your emperor, but I cannot say the same of his representative, who comes to insult me under my very roof."

The condition of Catholicism in that vast empire had been a bitter cross for Pius IX. The czar had gone steadily on in his project of crushing utterly the United Greek Church. Year after year these faithful Catholics were deprived of their bishops and clergy, sees suppressed, churches invaded by schismatic priests appointed by the Russian government, and the faithful peasantry slaughtered by dragoons for refusing to join in what they deemed a sinful profanation of their churches. Siberia was crowded with exiled clergy and men of rank, while the soil of Russia reeked with the blood of butchered Catholics. The Muscovite authorities denied the Catholic accounts, but a report made to the English government exceeds in horror anything that the Catholic press had dared to print; the enormities were so monstrous that they believed no one would credit them.

Prussia studied all this, and saw how easy it would be for her to commence a similar course of falsehood and oppression.

The year 1867 was looked forward to with a holy joy by Catholics, who found consolation in the thought that it closed the eighteenth century after the death of Saint Peter, the first in the line of popes: eighteen hundred years of a struggle between weak, aged men and all the powers of earth. To add to the solemnity of the holy year, Pius IX marked the feast of the Immaculate Conception, which preceded it, by a circular inviting all the bishops of the Catholic world to visit Rome, there to join in celebrating the cente-

nary of Saint Peter, and in a solemn canonization. The long process of examination into the sanctity of several servants of God had been completed, and the sovereign pontiff was to pronounce the decree which permitted their public invocation. They were eminently fitted to be patrons of the faithful: Saint Josaphat Kuncievicz, Archbishop of Polotsk, martyred by the schismatic Greeks; the holy martyrs hanged by the Calvinists at Gorcum, in Holland; Saint Peter de Arbues, hermit of Saint Augustine, slain by the enemies of the Church; Saint Paul of the Cross, founder of the austerest of all missionary orders, the Passionists; Saint Leonard of Port Maurice, a Franciscan, who revived the days of Saint Anthony of Padua; Saint Mary Francis, a holy nun of the reformed Franciscan rule, and Saint Germaine Cousin, a humble shepherdess, whose littleness and obscurity on earth won her the higher crown in heaven.

The pope gave a reception to the world; and never had there been seen the spectacle of such an invitation, so cordially responded to. Paris might summon the curious to admire all the refinements of luxury and art, all that material man could skilfully mould from matter. Rome summoned a great family to rejoice with its Father. It was heart and soul, not inert matter. From the isles of Japan and Australia, to the Andes and the Arctic Ocean, came five hundred and twelve bishops, twenty thousand priests, a hundred and fifty thousand of the faithful, rich and poor, prince and peasant, a multitude in themselves, but yet only a feeble representation of the two hundred and fifty millions who regarded Pius IX as their common Father. The mighty power of steam made the pilgrimage to Rome a comparatively easy journey, when a century before it would have been a toilsome march of years.

With the homage of their faith, the pilgrims brought rich

offerings of Peter's pence, and addresses signed by millions. Italy came with a monumental album and a hundred purses of gold, the tribute of as many cities, which the revolution claimed as its own. England, through Archbishop Manning, sent $150,000; the Archbishop of Mechlin, $80,000; Posen, $100,000; Mexico, $60,000.

The festivities of the holy year opened with the feast of Corpus Christi, in which Pius IX bore the monstrance, amid crowds so silent, so recollected, that Rome seemed deserted. The next day was the twenty-first anniversary of his coronation. Other feasts followed, and the piety of the faithful increased to the great day.

On the 29th of June the ceremony of the canonization took place, followed by a solemn Mass offered up by the Holy Father, who preached, his clear voice reaching all ears and hearts, as his impressive, solid words resounded through Saint Peter's. Eighteen hundred years before, by order of Nero, Saint Peter and Saint Paul had been executed in pagan Rome, wept in stealth by the few Jewish and Gentile converts who witnessed it, while the brutal crowd mocked and jeered at the religion whose two great leaders thus died as felons. How vain was their triumph! As Pope Pius IX, successor of Saint Peter, said in an allocution at the time: "The enemies of the Church will now learn how great is the strength and the vitality of that Catholic Church which they persecute with their unrelenting hate; they will acknowledge how vain and mendacious is the reproach they fling at the Church, that she is exhausted and has run her course; they will feel how ill-advised they are to put their confidence in their enterprises. It is impossible to break a collection of such forces as the Catholic Church possesses, founded by Jesus Christ on the rock of the confession of the Prince of the Apostles."

The spiritual consolations and triumphs of this centenary

prepared the pope for new assaults of his enemies. The Garibaldians were massing on his frontier, supplied with arms from Victor Emmanuel's arsenals, or openly introduced, with no check to their being formed in an army. Emissaries penetrated into Rome, seeking, by secret assassination, to stupefy the citizens into terror and inaction. Early in October, Garibaldi, put under pretended arrest for a time, was at the head of an army of twenty thousand men. The little pontifical army under General Kanzler, after garrisoning important points, could send only five thousand to meet the man who had overrun Sicily and Naples. But he found the little pontifical army of sterner stuff. Kanzler checked Garibaldi at Monte Libretto, Nerola, and Monte Rotondo; but Cialdini, at the head of a Sardinian army of fifteen thousand, also invaded the pontifical territory, ready to fall upon Kanzler as on Lamoricière. The pontifical power resolved to strike a blow before the avowed and the secret enemy could unite. Undismayed by a horrible diversion attempted by Garibaldi—who, by means of emissaries, blew up a barrack of Papal Zouaves in Rome—Kanzler, on the 3d of November, moved on Mentana. He was not now unsupported. The French, finding that Victor Emmanuel was playing false, allowing Garibaldians to pass the frontier unchecked and even invade the Papal States, had sent an army again to occupy Rome. The advance guard had just reached the Eternal City, and moved to support Kanzler, when, trusting in the sacredness of his cause, that general rushed with his little force of three thousand men on the strong position held by Garibaldi with five times his number. The battle lasted the whole day, the French, two thousand strong, coming into action only in the afternoon. Garibaldi fled, his army a disorganized mass, leaving a thousand dead and fifteen hundred prisoners, while Kanzler had to deplore the loss of only thirty men. "Their names are graven on my heart," ex-

claimed Pius IX; and he proved it, for when a monument was erected to their memory, he at once noticed the omission of a name.

Victor Emmanuel had failed, and, full of chagrin, withdrew Cialdini's army, awaiting a more favorable moment to seize Rome.

The prisoners, sound and wounded, wondered at the treatment they received. Pius IX visited them himself, and showed them how they had been deceived. Many simple men, misled by brawling demagogues, when set at liberty, had learned to reverence Pius IX and his cause. The pope declared a general amnesty, excepting only the two wretches convicted of blowing up the barrack and killing a number of persons.

While his little army was increased by volunteers which various countries sent to preserve their Father from further felonious attack, Pius IX founded at Vigna Pia an agricultural school where boys could be trained under skilful brothers to all the works of a farm in the most intelligent form.

In June of the following year Pius IX issued a bull convoking a general council, to open in the Vatican Basilica on the feast of the Immaculate Conception, December 8, 1869, ordering all patriarchs, archbishops, and bishops to attend, but without inviting the Catholic princes to send their representatives.

Some months later he addressed the archbishops and bishops of the Oriental Churches, inviting them to attend this council, as their predecessors did the councils of Lyons and Florence; "that," as the pope piously said, "renewing the laws of ancient charity, and putting in vigor the peace of the primitive ages, of whose fruit time has robbed us, we may, at last, after too long a period of division, behold the pure and brilliant dawn of that union arise which we desire." Many

Greek bishops wished to attend, but the Greek Patriarch of Constantinople refused even to receive the letter, and none of those unhappily in schism were present at the council.

Pius IX also addressed the Protestant bodies. They had no bishops whose orders the Church could recognize, as in the case of the Oriental Churches; but he invited them all to take this occasion to examine whether they were really in the truth and in the right way of salvation. The appeal found most unmoved; but many acted upon it. A clergyman in the United States, brought to the truth by its influence, wrote a work entitled "The Invitation Heeded," which led others to heed it.

The year 1869 saw Pius IX complete the fifty years of his priesthood. The trials which had marked his pontificate had rallied all hearts to him. What in the other popes had not attracted general interest became in his case objects in which all felt called to share. If the sovereigns of Europe had not noticed the centenary of Saint Peter, they all, except Victor Emmanuel, came forward now to offer their congratulations to the aged pontiff. The anniversary was the Sunday of the Good Shepherd, and was celebrated, not only in Rome, but throughout the world, with illuminations and solemnity; while millions approached holy communion, offering it up for the sovereign pontiff. As Archbishop Melchers, of Cologne, stated in a pastoral, "No pope had ever entered into such close and universal relations with the heart of humanity."

Pius IX would fain have said his Mass in the humble chapel at the asylum of the Tata Giovanni, where he had first offered the Holy Sacrifice fifty years before, but the multitude of pilgrims, and the voice of all, called for the celebration in Saint Peter's.

At eight o'clock in the morning of April 11, 1869, he said

a low Mass at the high altar, under the canopy of bronze, and gave communion with his own hand to hundreds. Then he gave the apostolic benediction, and intoned the Te Deum, which was taken up by the tens of thousands with an enthusiasm beyond expression.

A series of delegations from all parts, with rich presents, were received by the pope, till his heart seemed too full for utterance.

Meanwhile the serious preparation for the council advanced. One decision, it was evident, would be made in strong terms, that of the infallibility of the pope. The assembled Church would declare that from the doctrinal decisions of the pope, ex cathedra, there was no appeal; that in them he was guided by the Holy Ghost; that they were irreformable and decisive. Against this the adherents of Gallicanism, so powerful in France and Germany in the eighteenth century, though greatly weakened by the decline of royal power, now began to intrigue. The little kingdom of Bavaria was the hotbed of this faction, which sought to make Bavaria Protestant and Prussian. The Bavarian government, aided by Bismarck, Chancellor of the German Confederation, and a Protestant, one of the most bitter enemies of the Catholic Church whose name appears in history, endeavored to form a general league among Christian States against the council. But the project failed, France and Austria declining absolutely. Then Döllinger, known as a church historian of peculiar views and great obstinacy, Maret, Gratry, and others began to attack the doctrine of papal infallibility. A storm seemed so imminent that many pious bishops thought that it might be wiser to defer the consideration of the question, as persecution would be sure to follow its proclamation. Persecution followed, but the result showed that the action of the council was only a pretext, that Bismarck was influ-

enced by a fanatical hatred of the Church, and had this pretext failed him, some other would have served for his fiendish course.

On the 8th of December, 1869, the four hundred bells of Rome, with the roar of the cannon of Sant' Angelo, announced that the Church of Jesus Christ was about to open a council of the whole world. Fourteen hundred and forty bishops, dispersed in various countries, constituted the hierarchy summoned to this august assembly. Of these, seven hundred and sixty-seven attended, far more than had taken part in the sessions of preceding councils, and from more widely scattered countries. After a Mass, celebrated by one of the cardinals, Pius IX, in an allocution, expressed his joy, placed the labors of the Fathers under the protection of the Immaculate Virgin, explained the urgent reasons which induced him to convoke the council, and the immense benefit which the Church hoped to derive from the piety and learning of the assembled Fathers. He closed by a fervent prayer: "Conscious of our infirmity and fully distrusting our own strength, we address our prayers to thee, O Holy Ghost! Pour down thy enlightening grace into our hearts, that we may see what is just, what is salutary, what is best. Direct, inflame, inspire our hearts, that the acts of the council may be regularly commenced, happily pursued, and savingly closed."

The Council of Trent closed its sessions in 1563, and no general council had met from that time till the Fathers of the Vatican assembled in Rome. Three centuries had changed greatly the position of the Church and the world. The countries in which Protestantism had gained the ascendancy before the Council of Trent were still under the power of heresy, but in England, Holland, Germany, and Switzerland the Catholic party had risen from a crushed and help-

less band of disheartened, but faithful, souls to an active, earnest body. Ireland, after long struggle, was still overwhelmingly Catholic; the Catholic kingdom of Poland had sunk and groaned beneath the yoke of heresy or schism. France, though full of generous and devoted Catholics, whose missionary zeal and warm piety spread an influence far and wide, was, in the government and schools, deeply imbued with the infidelity of the eighteenth century; Spain, Portugal, and one dominant State in Italy followed in the same path. Belgium was more freely Catholic. Beyond the confines of Europe the Church had gained little in Asia or Africa, though China could boast a devoted, but scattered, flock. America, however, which had almost entirely shaken off the colonial character, showed churches that did not exist in Tridentine times. From Mexico south all the States were Catholic, though struggling with an infidel element, as Spain and Portugal were. The United States, though Protestant in tone, had a Catholic population comprising nearly one sixth; Canada had a large, well-organized, and zealous body of Catholics. From north to south were numerous episcopal sees, whose incumbents now repaired to Rome. The isles of the Pacific had their churches too, with bishops to sit in the council of the nineteenth century, from Japan, just reopened to the Cross, and from the recently settled Australia and New Zealand. Thus, while the Tridentine Fathers were chiefly from the Catholic States of southern Europe, with only three or four from the British Isles, the Vatican Council had members from every quarter of the globe and every land, nearly a fifth from countries where the English language prevailed.

Seventy thousand persons knelt in prayer in that greatest temple ever reared on earth, on the opening day; then the grand procession filed into the hall of the council, the arm of the cross that bears the name of Saint Processus and

Saint Martinianus, now cut off from the main edifice. Here the opening Mass was offered by Cardinal Patrizzi, and a sermon preached by the Archbishop of Iconium. The secretary, Monsignor Fessler, Bishop of Saint Pol, read the decree convoking the council; the votes of the Fathers were taken as to their consent to the holding of the synod, and a Te Deum closed the first public session.

Cardinal Reisach had been appointed to preside at this solemn assembly of the Church, but he was struck down by illness, and died soon after the opening of the council. The pope then selected Cardinal Philip de Angelis as first president of the council. The labor was pursued by the Fathers in general congregations, which numbered ninety in all, and in which the great questions were discussed with ability and learning. Never had there been, on the whole, such unanimity. There were, of course, diversities of thought, and a portion of the newspaper press spread to the world exaggerated accounts of dissensions, constraint, and menace, while, with ludicrous gravity, the writers, without a particle of theological knowledge, often without the most ordinary knowledge of Catholic doctrine or its terms, decided, with the utmost facility, the grave questions which the ablest living theologians sought to elucidate.

In the second public session (January 6, 1870) Pius IX pronounced his profession of faith, and was followed by all the Fathers of the council. In the third, which was held on Low Sunday, after the most glorious Easter solemnities, the Fathers voted the first constitution "On the Catholic Faith," which was unanimously passed, 34 cardinals, 9 patriarchs, 8 primates, 107 archbishops, 457 bishops, 22 abbots, and 23 generals of religious orders giving their adhesion. Pius IX, on his throne, immediately approved this first constitution, with affecting words on the beauty of peace and union:

"So far is the Church from opposing the cultivation of

human arts and sciences, that she in many ways fosters and promotes it. For the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of his grace. . . . But she stands watchfully on guard lest the sciences, setting themselves against the divine teaching or transgressing their own limits, should invade and disturb the domain of faith."

The next subject was "The Church of Christ." That the infallibility of the pope would be authoritatively declared was deemed certain. Hence the small but factious body in Bavaria excited the Protestant and infidel press on the point. Of course it was a matter of supreme indifference to them what Catholics did or did not believe; and, to justify any intermeddling, they sought to show that the exercise of the power would be ruinous to the world at large. The simple answer was that the power had been exercised without any such disastrous consequences; that all appeals from the decisions of the Holy See had long been prohibited, and those who refused to submit had been excluded from the communion of the Church. The bishops of the world, assembled in Rome to discuss the affairs of the Church, were startled at the storm raised, and the endeavor made to induce European governments to make their action a pretext for reviving the days of the Cæsars by a new persecution of the Church. In the debates many bishops urged that it was unseasonable to treat the question then. After several amendments the final vote was taken on the 13th of July. Of 601 Fathers present, 451 voted in the affirmative, 88 negatively, and the rest conditionally. This led to further examination, and the constitution received its final form.

On the 18th of July the fourth solemn session was held,

and the first constitution (Pastor Æternus) on "The Church of Christ" and "The Infallibility of the Pope" was promulgated. The pope presided, and of the five hundred and thirty-five Fathers present only two voted in the negative. Pius IX then confirmed the decree, and invited the Fathers to the unanimity which would impress the world with the unity of the Church. The bishops who voted in the negative, as well as four cardinals who had abstained from voting, immediately gave in their adhesion. When the constitution was published, every Catholic bishop in the whole world gave his adhesion; and the baffled enemies of the Church, who had been persuading their dupes that a general revolt would ensue in the Church, could not find a single Catholic bishop in the world to rebel. Never had the decrees of a council received such prompt, such universal acceptance.

The constitution was proclaimed amid a thunder-storm of unwonted violence, and the Te Deum rang out in thanksgiving as the storm cleared away and the sunlight poured into Saint Peter's.

This was the last public session of the council. The hot and dangerous season was already prostrating many, and Europe was in the throes of a war in which the power of France and that of Germany were to be arrayed against each other. Many of the Fathers hastened to their own sees, and here for the time the council virtually closed its labors.

In the œcumenical council of the nineteenth century the most prominent Fathers were Cardinals de Angelis, de Luca, Bizzarri, Bilio, Capalti, Rauscher, and Cullen; Archbishops Gil of Saragossa, Dechamps of Mechlin, Manning of Westminster, Spalding of Baltimore, McCloskey of New York, Melchers of Cologne, Spaccapietra of Smyrna, Darboy of Paris, Strossmayer of Bosnia; Bishops Dupanloup, Martinez, Ketteler, and Martin of Paderborn.

Almost simultaneously with the closing of this session the menacing war came. Napoleon III declared war against Prussia on the 17th of July, and ten days later the French ambassador announced to the pope that the army of occupation was to be withdrawn. Pius IX collected his thoughts for a moment and said: "It is time to pray, but all will end well." Coeval with the departure of the army came terrible reverses to the French arms. The pope was left at the mercy of Victor Emmanuel. That crafty prince tried promises and underhand schemes to incite a revolt among the pope's subjects, but at last threw off the mask. Pius IX continued his work as a great ruler and holy pontiff. On the 19th of September he left the Vatican to ascend in prayer the Scala Santa—the steps our Saviour trod on his way to Pilate's tribunal. Count Ponza di San Martino came with a letter from Victor Emmanuel offering the Holy Father compensation if he would cede his rights to Rome and his States. When he read the letter, the pope exclaimed: "Fine words and base acts!" The envoy spoke of the necessity which compelled Victor Emmanuel to occupy the Pontifical States. "Silence!" exclaimed the pope; "you wish above all to make a good meal. Go on, then. I am neither a prophet nor the son of a prophet, but I can nevertheless assure you that you will not remain at Rome. I had hoped to die in peace in Rome; if Providence decides otherwise, his holy will be done. But again I tell you, you shall not long enjoy the fruit of your violence." The wretched envoy insisted, but the Holy Father cut short all discussion. "You are whited sepulchres. I know you not, and cannot know you or treat in any manner with you."

The king did not wait for his envoy to return. To overcome an aged pontiff whose whole military power consisted of a few thousand men, this man had assembled an army of

no less than sixty thousand men, which moved in three divisions on the Eternal City. The papal troops fell back within the walls, and Rome was soon surrounded. There was no declaration of war, no pretence that the pope had committed any act of hostility. It was simply the strong saying to the weak: I wish your property; I am strong enough to take it, and I will take it.

The Prussian minister in vain endeavored to induce the diplomatic corps to urge the Holy Father to allow the Sardinian troops to enter the city. The enemy demanded the capitulation of Rome. Pius IX refused. On the 20th the diplomatic corps proceeded to the Vatican, when the bombardment began. They found the vicar of Christ offering the Holy Sacrifice. Attacks were made by the Sardinians at the San Giovanni and San Pancrazio gates, but, though made with overwhelming forces and artillery, were repulsed. At last General Cadorna effected a breach at the Porta Pia, and General Kanzler, in pursuance of the orders of Pope Pius IX, raised the white flag. Rome capitulated, having been defended only to attest the violence used by the Savoyard. The diplomatic corps proceeded to the enemy's camp to obtain favorable terms.

With the blessing of the pontiff whom they had so heroically served, the garrison of Rome filed out and laid down their arms, but only to receive at the hands of the conquerors the vilest and most brutal treatment. The whole city was at once overrun by the vilest scum of Italy, encouraged in every enormity by the invading army.

A mock election took place on the 2d of October, and the States of the Church were declared part of the kingdom of Italy.

Pius IX was now a prisoner, his capital taken by storm, himself in the hands of the enemy. The Quirinal Palace was

seized; alienation of churches and religious houses prohibited, soon to be followed by their seizure and sale. The schools were broken up, and every means employed to crush and impoverish the Romans for their fidelity to the pope.

On the 1st of November Pius IX published an encyclical to protest before Catholics and the whole world against the iniquitous spoliation, and he stigmatized the plebiscite of October 2 as an unheard-of crime. He had already, seeing the impossibility of proceeding with the council, prorogued it on the 20th of October.

Thus fell the capital of the Catholic world, during the period that the bishops of the world were assembled within its walls in council, fell stormed by an army of sixty thousand men, at the command of a king who called himself a Catholic.

The powers of Europe, guided by policy or hate, looked on unmoved, but the heart of the Catholic world was moved. A spontaneous outburst of loyalty and devotion to the Holy Father took place in all countries. Europe and America, Australia and the far East, felt the impulse. The truckling governments were besieged with petitions and remonstrances, pilgrimages to Rome were formed, delegations, addresses, and contributions were sent to the imprisoned pontiff to aid and console him.

Victor Emmanuel shrank from coming to Rome, but the clamor of the horde into whose hands he had thrown himself prevailed. The seat of government was transferred from Florence to Rome. The Quirinal became his residence; churches were seized for public buildings and even for stables; the religious houses were suppressed, their archives and libraries and galleries seized; all that the popes and the Church had done for art, literature, and science, was seized by a house that never did the least for any of them.

Yet Pius IX had in his days of affliction consolations not conceded to any of his predecessors. No pontiff before him had reached the years of Peter in the length of his pontificate. Pius IX celebrated the twenty-fifth anniversary of his elevation on the 16th of June, 1871, and lived to rule the Church nearly seven years beyond that term. The anniversary was the feast of the Sacred Heart of Jesus, and, yielding to the prayers of many devout souls, the pope issued an encyclical granting a plenary indulgence on that day. The Catholic world responded. The Piedmontese felt that they were strangers in Rome, strangers to the throbbing heart of Catholicism; they stood aloof, while the faithful of Rome joined with pilgrims from Australia, Ireland, America, France, and Germany, to offer congratulations, addresses, presents, and felicitations. The rabble of the invasion in vain insulted and abused these pious pilgrims. The tide grew and swelled day by day. Above the grand statue of Saint Peter in the great basilica of the Christian world, a tablet commemorates this peculiar privilege of Pius IX, the day when, in his sorrow and affliction, his children from all parts gathered to console and cheer him.

Rome was meanwhile undergoing a thorough paganizing. All the officials of the late government were removed; the Roman College taken from the Jesuits, and its whole system of education altered so that its pupils dwindled away; the ecclesiastical seminaries were broken up by compelling students to serve in the army; the great missionary colleges of the religious orders were swept away. The schools were no longer safe for the children; the public amusements were mockeries of religion or of all morality. Pius IX could not remedy these disorders, but he encouraged the parish priests to stem the torrent, and by his words roused parents and the young to put on the armor of faith. When it was proposed

to address him as Pius the Great, he replied that God alone was great. A golden throne was offered him; he asked that the collection toward it be applied to ransom theological students from the military service.

As in the eighteenth century, the infidel party began by a war on the Jesuits. France had become too enlightened to be caught by the miserable clap-trap, but Germany and Italy professed to believe it. The year 1871 saw the new war commenced by Victor Emmanuel. Their houses were seized and the communities broken up; the object was evident. It was to strike at the pope himself under the cover of the agitation. A law of guarantees was brought forward in the Italian Parliament to bind the pope as a creature subject to their laws and regulations.

Pius IX could not remain silent. In a brief directed to the Cardinal Vicar of Rome, Patrizzi, on the 2d of March, 1871, the pope said: "Not satisfied with the sacrilegious spoliations which have always proved the bane of the spoiler, their greed extended to the possessions of the great religious families, and they now appear to make a beginning with the Fathers of the Society of Jesus. . . . Our most just love and esteem for the society which has rendered such eminent services to the Church, the Holy See, and the Christian commonwealth, is something far different from the vile subservience imagined by our slanderers. We repel that calumny with indignation, both in our own name and that of the humble and devoted Fathers."

Of the proposed law of guarantees the pontiff said boldly: "One knows not which predominates most in this scheme—absurdity, or cunning, or derision; nor can we conceive why the persons who control the Piedmontese government bestow on this project so much labor and useless application. Compelled as they have been, by the remonstrances of the Catholic world and by a political necessity, to leave us a

phantom of sovereignty, lest in the supreme government of the Church we might seem to be subject to any person, they have put this forward to public opinion as a concession. Now a concession implies, by its very nature, power in the person who grants it over the person to whom it is granted, and subjects the latter, in so far as the subject-matter of the concession is concerned, to the jurisdiction and will of the former. The framers of this system of guarantees therefore waste their toil in devising props for our sovereignty, since the very means they employ to prop it up undermine it in its essentials. . . . Moreover, in spite of the care with which the authors conceal their design, the hostile and fraudulent spirit which animates them reveals it in a long series of acts compelling every man of common sense to see that their sole object is to deceive."

The usurping government durst not recoil in its fatal course. In spite of this protest, it passed, on the 13th of March, 1871, a law "on the prerogatives of the sovereign pontiff and of the Holy See, and of the relations of the State with the Church." This statute secured to the pope the Vatican and Lateran palaces, with their museums and galleries; it gave him full authority to exercise his spiritual ministry; they even permitted him to correspond freely with bishops, and permitted foreign governments to send him ambassadors; they even left the management of the ecclesiastical seminaries in Rome to the control of the pope, claiming by inference the right to direct the studies and appoint the professors in the seminaries beyond the city limits. All ecclesiastical property was declared in the power of the State; all laws against the creation or existence of ecclesiastical corporations were maintained; no right of the Church was guaranteed at all in a law which professed to be one of guarantees. The clergy were not exempt from military or other duty, as in the United States; and it was paraded as a great

concession that priests were allowed to meet each other when they chose, and that bishops should not be required to obtain the exequatur and royal placet or take an oath of allegiance to the king.

Pius IX styled it a law of hypocrisy and iniquity. It provided for an annual revenue for the pope, but when it was offered to him, the sovereign pontiff rejected it, saying: "Indeed, I need money sorely. My children throughout the world drain their very blood, I may say, to meet my wants and the multitude of new wants you create daily; but, after all, this is only part of the property stolen from me that you bring back. I will never accept it from you except as a restitution. I will never give you a signature which would seem to imply my acquiescence in the theft."

They never offered it again, and a nominal debt of millions stands on their accounts as due to the Holy See.

But the Catholic world came forward. It brought enough to enable the sovereign pontiff to maintain himself and his various departments of the government of the Church, as well as pay pensions to part of his old army, and the host of officials deprived of their positions because they would not violate their oath to him. With the offerings thus made, he maintained the Tata Giovanni, and his agricultural school, the Vigna Pia; aided in the support of cardinals and impoverished bishops whom Victor Emmanuel deprived even of part of the very alms the pope sent them. Then there were distant missions, priests and bishops from all parts whose condition appealed to the heart of the sovereign pontiff; he carried on the repairs of many churches, restored the tomb of Pope Saint Gregory VII in the cathedral of Salerno, aided sufferers by inundations more liberally even than Victor Emmanuel himself, helped to support schools and charitable works.

The revolution had done naught but destroy and impoverish Italy, driving thousands to emigrate in order to escape from the distress and suffering that surrounded them. On every side the cases multiplied which appealed to the charity of the Church, for the new-formed State was one of iron, with no Christian instincts. In all these good works Pius IX was interested, encouraging, aiding, stimulating the faithful to arrest the course of irreligion. save the young, and assist the unfortunate.

The war begun against the Jesuits in Italy soon showed its source. Prussia initiated a fearful epoch of persecution in 1872, unexampled in modern Europe, except in the penal laws of England, and not even then were the edicts of persecution enforced with the fiendish persistency that characterized the Prussian system. In June a law was passed suppressing the "Jesuits and other affiliated orders." There are no orders affiliated with the Society of Jesus. But the Catholics soon saw the intention. Not only the Fathers of the society were driven into exile, but also the Redemptorists, Lazarists, Ladies of the Sacred Heart, and other orders, whose only crime was that they were Catholics. The Catholic bishops of Germany met at Fulda in November and remonstrated against the injustice by which Germans, without an accusation or trial, were punished like criminals. Nor was Pius IX silent. He declined to receive Cardinal Hohenlohe, sent by the Emperor William to represent his policy at the Holy See, as the cardinal was one of his own council and could not hold such a position, the suggestion being that it was merely a stratagem of Bismarck. In a consistory in December the pope exposed the bad faith of Prussia and the cruelty of its recent acts of suppression.

Yet this was only the beginning. In May, 1873, began a series of laws aimed at the total extinction of the Catholic

Church. Each succeeding May saw some new and more unjust enactment, and bad as the laws were, their arbitrary enforcement, and the servility of the German judges to every principle of tyranny, made human rights a mockery in the new empire.

These Falk Laws suppressed the Catholic theological seminaries, and forbade the ordination of any candidates not trained in the schools of the State. They abolished the articles of the Prussian constitution which guaranteed to the religious denominations the control of their own affairs, reserved to the State the appointment to all clerical positions, forbade bishops to excommunicate any one without leave of the State officials, and took from the Catholic clergy the salaries paid them from the income of the church property taken by the State. At the same time all collection among Catholics for the support of the clergy and divine worship was forbidden. Finally, all religious orders, except those who were engaged in the care of the sick, were suppressed and expelled, and even these were spared only for a time.

The German clergy endured poverty, prison, and exile for the rights of conscience. The bishops, on May 26, 1873, by a solemn act, declared that they could not obey such laws. Every act of their ministry then became an offence. They and their faithful clergy were fined and imprisoned; and when this failed, a court was created to depose Catholic bishops and clergy from the ministry, and the choice of new pastors was made to depend on an election. The Bishop of Münster, Monsignor Ledochowski, Archbishop of Posen, and his suffragans, and the Bishop of Paderborn were soon confessors of the faith. The imperial government soon showed that its audacity went even to the extent of attempting to control the next election of a pope.

The hierarchy in England and other countries sent letters to encourage the imprisoned bishops; and Pius IX, unable to believe that the Emperor William approved this course with a full knowledge of the facts, addressed a letter to him early in August; but the answer was rude and quibbling, and accused his Catholic subjects of "organizing a political party seeking to disturb the religious peace." A party led by Döllinger refused to accept the Vatican decrees and organized as "Old Catholics." The Emperor recognized them as the real Catholics, and their bishop, Heinken, consecrated by the schismatic bishops of Holland as a Catholic bishop. He even went to the extent of declaring real Catholic bishops deposed.

Pius IX could no longer remain silent. In his encyclical of February 5, 1875, he declared "these laws to be null because they are entirely contrary to the divine constitution of the Church. No temporal power, how high soever, has the right to deprive of their episcopal dignity those who have been appointed by the Holy Ghost to administer the Church." Of the whole series of iniquitous Williamite enactments he says: "These laws are excessively severe and threaten the severest penalties against all who disobey; they are supported by force of arms, and put industrious and inoffensive citizens in the wretched and deplorable condition of men oppressed by violence, against which they cannot struggle, simply because their conscience compels them to oppose these laws. One would say that they are enacted, not for free citizens from whom a reasonable obedience may be lawfully required, but for slaves who are to be terrified into obedience."

Döllinger and his associates had led the German government to believe that the Catholic body would soon yield

under persecution; but five years of oppression failed utterly, and left it more zealous, more united, more devoted to the Holy See, than it had been for three centuries.

Switzerland followed the example of Germany. The Catholic churches were seized at Geneva and Berne; the priests, with Bishops Mermillod and Lachat, driven into exile; deposed priests, who flocked in, were installed as pastors by the government, and maintained by force. But the spirit of law and liberty was not quite extinct in the land of Tell. The very soil cried out that the exiled priests must be tried legally or recalled. There was no crime for which they could be tried, and in 1875 they returned to find their flocks without church, parsonage, school, or charitable institution, but more attached than ever to their devoted pastors.

So, in Russia, Archbishop Felinski, of Warsaw, and other bishops, carried off in 1863, lingered out their existence in prison or Siberia; churches were seized, others deprived of pastors; the faithful Catholic peasants, forced ostensibly into the schismatic churches by slaughters and stratagems, were declared to have renounced Catholicism, though they cried out constantly that they did not embrace the schism, and that their presence was not voluntary. In 1865 the rosary, preaching in Polish, organs, bells, and monstrances were forbidden in the United Greek churches. Bishop Kalinski, of Chelm, opposing this, was exiled to Siberia, and a persecution began which ended by the government suppressing the see and declaring that all the United Greeks had joined the Russian schism. The pope refuted many of the false charges made; but refutation and remonstrance were alike in vain. The attention of Europe was drawn to the horrible cruelties; and an English Parliamentary report sets the conduct of the Russians in most terrible colors.

The Catholic Armenians in Turkey were next disturbed.

A small party, taking the position of the Old Catholics in Germany, chose one Kupelian as their patriarch. The Turkish government recognized him as the ecclesiastical superior of all the Armenians. The real patriarch, Hassoun, was exiled, and the churches and institutions of the hundred thousand Catholic Armenians were handed over to the twelve or fifteen hundred who formed the new schism, and the army of the empire was employed to wrest them from the hands of the Catholics at Constantinople, Damascus, Brusa, Sinope, Mardin, and Trebizond. At Adana the Catholic church, school, and bishop's residence were taken from the Catholics and given to one Kupelian priest and a single follower, who formed his whole congregation. The changes of sultan, and more especially of vizir, soon deprived Kupelian of support; the schismatics began to return, several churches were recovered, and the legitimate patriarch, returning from exile, did much to restore peace to his afflicted church. These were not the sole afflictions of the pope. Mexico and the Spanish States in South America added to his trials in the West.

While Pius IX was thus forced to behold his flock at a distance ravaged by the wild beasts, he was made to feel at Rome that he was a prisoner. The law of guarantees had secured to the pope the ecclesiastical seminaries; but in 1874 the Roman College was seized. The voice of Catholic Christendom had declared Pius IX the prisoner of the Vatican. The opponents of the Church derided this, and declared that he was in no sense a prisoner. Yet, on the 20th of June, 1874, Pius IX appeared at a window of the Vatican. It was the twenty-eighth anniversary of his coronation, and a Te Deum was chanted in the Vatican Basilica. More than a hundred thousand persons were in or around the church. When the pope was seen, cheers rose from the crowd. At once the troops of Victor Emmanuel swept into the piazza;

the faithful were driven in headlong flight from the spot; many were arrested, some of them ladies of the oldest and noblest families in Rome, and dragged to prison. Four young men were sentenced to long terms of imprisonment for having cried: "Evviva il Papa Ré!"

This, and the fact that the guards levelled their muskets at Monsignor Mérode when he was seen at a window prove that Pius IX was actually a prisoner.

There were consolations. A Catholic congress met at Venice in June, 1874. Pilgrimages from various countries came to lay before the imprisoned pontiff the tribute of their devotion. That from the United States was especially consoling, as it was there and in the English dominions that his government of the Church found statesmen worthy of the name, who saw that it in no wise conflicted with the just rights of the State, and that the better the Catholic, the better the citizen. Where men were most free, he was most completely pope.

Pius IX opened the year 1875 by an encyclical in February to the Prussian episcopate, encouraging them amid their trials and afflictions.

During his long pontificate Pius IX had created more cardinals than any preceding pope, but Providence removed many of these venerable counsellors of the papacy. He made promotions of cardinals in twelve different years, honoring with the hat countries which had never or rarely been represented in the Sacred College. England had three, Wiseman, Manning, and Howard; Ireland, Cardinal Cullen. The United States, in which the pope was especially interested, and whose episcopal sees were to a great extent established by him, also received this honor.

On the 15th of March, 1875, in a promotion of cardinals,

Pius IX raised to that dignity the Most Rev. John McCloskey, Archbishop of New York, a native of Brooklyn, who, as coadjutor at New York and as bishop at Albany, had been long known and revered. The pope had long desired to have the western world represented in the Sacred College, and the government of the United States had expressed the same wish. The elevation of the mild and exemplary prelate was hailed with joy throughout the United States, which thus contrasted most strikingly with England.

Among the cardinals promoted at the same time were the illustrious Archbishop Manning of Westminster and Archbishop Ledochowski, then a prisoner in a Prussian dungeon, subjected to all the brutality of coarse and ribald jailers. The next year a special bull gave solemn canonical institution to the Laval University at Quebec.

While the so-called Italian Parliament were forging new fetters for the Church—as though their misgovernment of the peninsula could be atoned for by violence done to inoffensive priests—a great movement was taking place in the Catholic world. All hearts prompted men to flock as pilgrims to Rome, in order to celebrate there on the 3d of June the fiftieth anniversary of the episcopal consecration of the pope. Delegations from all parts of the world came, headed by cardinals and bishops; again addresses, gifts, enthusiasm attested the devoted attachment of the Catholic world to its sovereign pontiff. Never had the intruders seemed so utterly insignificant and intrusive in Rome; the world felt and they felt it deeply. The pope in an allocution had stigmatized their projected anti-Catholic legislation. The spontaneous outburst of the world's affection made them abandon it.

For days and weeks these deputations came in, speaking all languages with their tongue, one language with their

heart. On the 22d of June, Pius IX, in an address to the cardinals, gave his heart full scope in expressing his wonder and consolation, his joy and gratitude at such an outpouring of piety and reverence toward the Holy See.

One of the acts of the last year of his pontificate was to send the Most Rev. Dr. Conroy, Bishop of Ardagh, in Ireland, to Canada, to adjust various difficult questions which had been laid before the Holy See, but seemed to require a personal investigation in the country itself. The mission of the ablegate was crowned with entire success.

Toward the close of the year 1877 the health of Pope Pius IX visibly declined. A constitution of great strength, notwithstanding the early epileptic tendency, was at last succumbing to advanced age and the close confinement incident to his life as the "Prisoner of the Vatican." The malady first affected his lower extremities; and during the last year of his life, although his great energy and vitality enabled him to give the usual audiences to the thousands who flocked to Rome from all parts of the world to offer their homage to the beloved vicar of Christ, Pope Pius was compelled to use a chair, in which he was borne into the audience-hall. He was forced, too, to rise later and hear his usual Masses seated, but he would not leave the Vatican when his physicians urged him to do so for a change of air.

Almost to the last week of his life he gave audiences, and regularly received the heads of the various departments to give directions as to the affairs of the Church.

Cardinal Simeoni, prime minister after the demise of Antonelli, addressed the representatives of the pope at foreign courts on several subjects—the seizure of churches in Rome in violation even of the worst Italian laws; the prohibition of all religious processions in the very capital of the Catholic world; and, on another occasion, on the terrible atrocities

and persecutions exercised on the Catholics in the empire of Russia. The pope continued his labors undeterred by illness. In September he made Cardinal Pecci camerlingo, and appointed bishops to a number of sees. In December, amid the holidays, he conferred the purple on Monsignor Pellegrino, long attached to the pontifical court in important functions.

Meanwhile death was removing friends and foes. Cardinal Riario Sforza and Cardinal Capalti died, and just after the opening of the new year Victor Emmanuel, who had united Italy at the expense of so much honesty and justice, was suddenly stricken down. The usurper had to face death in a city and palace which he had wrested from the pope. Pius IX sent Monsignor Marinelli to the bedside of the dying king, but he was not allowed to enter. The royalist papers announced that the king received the last sacraments, but his tardy repentance was attended by no restitution.

The pope seemed for some days to be improving, and hopes were entertained that, except the usual infirmities incident to his advanced age, no disease threatened his life. On the 6th of February he felt so well that he walked a few steps, supported by two prelates; but the exertion seemed to exhaust the frail remnant of strength. During the night he grew seriously ill, and was threatened with suffocation. Toward morning it was apparent that death was at hand. The cardinals then in Rome were at once summoned, and all except two, who were themselves ill, repaired to the Vatican, and in an adjoining chamber waited with anxiety. The mind of the aged pontiff was generally clear, though at times it wandered. Prayer, especially prayer for the Church, engrossed his mind. When death seemed certain, Cardinal Panebianco administered the last sacraments. The mind of the pope at the final moment was lucid, and his last words,

addressed to the cardinals who had gathered in the simple chamber, were: "Guard the Church I loved so well and sacredly."

Then gently, and almost without a struggle, he passed away, while the prayers for the dying were recited by the kneeling princes of the Church.

It was toward sunset on the 7th of February, within the octave of Our Lady's Purification.

All that day the real Rome had thronged the churches, joining in the Masses offered for the august patient, praying before the exposed Blessed Sacrament. At last the sad tidings spread that he was no more; the bells of Rome tolled, and with tears and sobs the faithful began to pray for the repose of the pope who had for nearly thirty-two years guided the bark of Peter.

When it was certain that life was extinct, the cardinal camerlingo called him by his Christian name and officially attested the fact of death. Then the fisherman's and other seals were broken; the pontificate was ended; all officials ceased to exercise authority except the cardinal camerlingo and the penitentiary.

Preparations were then made for the funeral and for the approaching conclave, the first step being to read the instructions left under seal by the deceased pope, which were read in presence of his remains on the following day.

The pontificate of Pope Pius IX will be regarded as one of the most remarkable in history. Thoroughly Italian, in harmony with the patriotic impulse which sought to free the peninsula from the thrall of the stranger, he was forced to see that movement seized and guided by men whose revolutionary ideas aimed at the overthrow of all existing institutions and of Christianity itself. Their triumph was to be based on the utter subjugation of the Church, the destruc-

tion of church and convent, monastery and college, seminary and library.

The pope, who had longed to see Italy free, saw it in the worst of slavery. Exiled from his capital in 1848, he was restored only by the power of France; and when France, stricken down in her pride of might, could no longer sustain him, his temporal power was swept away and he became a prisoner in the Vatican.

As pope he stands in history alone in the length of his pontificate, as in its vicissitudes—the third Pius who, within a century, was deprived of the States of the Church. He was the first in three hundred years to convene a general council of the Church; the first to define important articles of faith in an assembly of bishops. On two occasions he canonized venerable servants of God whose heroic virtues and miracles had been tested by the long and strict process of the Church; he beatified many others. During his rule over the flock of Christ he founded 29 metropolitan and 130 episcopal sees, 3 apostolic delegatures, 33 vicariates apostolic, and 15 apostolical prefectures, many of these in the United States.

In 1853 he sent to the United States, on a complimentary mission to the President, the Most Rev. Cajetan Bedini, subsequently a cardinal, to prepare the way, if possible, for the establishment of a nunciature at Washington. The Constitution of the United States, however, leaves matters in an anomalous condition. The federal government cannot treat with the pope on religious matters, each State reserving that subject to itself; yet no State can enter into diplomatic intercourse with the Holy See, that right belonging exclusively to the federal government. The President, accordingly, while anxious to receive an ambassador, to end the anomalous position of the United States having a representative at a court unrepresented at Washington, was averse to re-

ceiving a nuncio, as recognized in Europe. The visit of Monsignor Bedini, though fruitless in this regard, was not without its importance in other respects, as presenting to Rome new and clear views of the position and struggles of Catholicism in America.

To aid in rearing an American body of clergymen was another great desire of the pope. In 1857 he purchased the ancient convent of the Umiltà for forty-two thousand dollars, and gave it for the use of an American college, the bishops in the United States being expected only to furnish it and meet the current expenses. This great work was at last begun, and has already done immense good. It is governed by a rector appointed by the pope from a list of three candidates submitted by the bishops in the United States.

He showed in a remarkable manner his attachment to the Church in the United States by raising one of its most cherished archbishops to the Sacred College, and he honored the Dominion of Canada in 1877 by investing her university with the powers of the highest Catholic seats of learning.

Personally no more amiable man ever ascended the pontifical throne than Pius IX. The "bright and beautiful boy" of Sinigaglia was not less bright and beautiful as a man. His pleasant face, with a sense of humor breaking through its benevolent expression, has been made familiar to the world by multiplied busts, paintings, and photographs. "His attractive figure," says Castelar, "his majestic air, his prominent features, sweetened by a smile of the purest benevolence, his nervous and impressionable nature, the liveliness of his poetic imagination, the tone of his voice—the most mellow and sonorous I have ever heard—all these qualities secured him undoubted advantages as an orator, as one to be listened to and be loved by the multitude." He was a lover of the fine arts, and his reign was marked by the resto-

ration of many ancient structures, by the erection of new churches and institutions, evincing in architecture and decoration the purest taste.

In his own life his habits were exceedingly simple and regular. He slept in one of the smallest of the eleven thousand rooms at his command. His bed was without curtains or drapery. A sofa, two or three common chairs, and a simple writing-table constituted the furniture. There was not even a rug on the floor. Winter and summer he rose at five o'clock, and, after dressing, spent an hour and a half in meditation and prayer. His breakfast was simple and frugal, as were all his meals. He partook of wine sparingly at dinner. After the morning meal followed the reception of his ministers and the despatch of business, then receptions of foreign ambassadors and deputations, and lastly public receptions. He was fond of walking in former days in the streets of Rome attended by a small retinue, and with less pomp than his cardinals observed; and in later years, after Rome had passed under the sceptre of the King of Italy, he walked much in the gardens of the Vatican, some of his cardinals with him and one of the papal guards not far away.

He did not care for wealth. He died, as he had lived, a comparatively poor man. His liberality was boundless. He gave abundantly of his means to all charities. His personal acts of kindness were innumerable, and many anecdotes are told of his generosity and magnanimity, which often extended to those who had been guilty of the gravest political offences. All who came into contact with him, whether Catholic or Protestant, pagan or unbeliever, were charmed, and left his presence with an exalted opinion of the vicar of Christ.

As the telegraph flashed in all directions from Rome to the most distant parts of the world the tidings of the death of

Pius IX, it seemed as though he should be known as the "Well-Beloved." Each country showed its sorrow and its tokens of respect. New York paused amid the bustle of its busy marts and the eager panting of its financial rivalries to lower the national flag half-mast in token of respect; in Louisiana, courts and public bodies adjourned. Thus, from one extreme to the other, respect was shown in reverent silence to the pope, whose accession had been so warmly applauded.

But the tributes were not merely those of silence. While the Catholic churches without exception were offering up their Masses of requiem; while in the great cathedrals the solemn panoply of woe impressed all, and the Mass was celebrated with all the pomp the Church allows; while the saddest strains of music touched the heart, and the most eloquent of pulpit oratory portrayed the life and virtues of the deceased pope, the Protestant clergy in many parts also made his pontificate the theme of discourses. It was no less consoling than strange to the Catholic to hear of all the sincere and eloquent tributes paid to Pius IX by clergymen whose position seemed so antagonistic. The pure and guileless life of the pope; his simple life, temperate to austerity; his benevolence, his tender piety, his love of the poor; his government of the Church, in which the highest principle guided his acts—the love of Divine Truth; his watchful guard against all that could injure the faith of his flock; his zeal in arousing the pastors to their duty, and the flocks to the practise of virtue, to piety, prayer, and self-devotion—all these were openly acknowledged and proclaimed from the pulpits of Protestant America.

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